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## Stories of Noodledom.

By W. A. CLOUSTON.

"Excellent! Why, this is the best fooling when all is done."—*Twelfth Night*.

EVERY one of our well-worn popular jests has its history, no doubt, though they cannot all be traced to their original sources. Sam Foote, Harry Erskine, Sydney Smith, and other modern wits have been credited with jokes which are not only found in early English jest-books, but are as old as the days of Hierocles, and how much older we have no means of ascertaining in most cases. It has been justly remarked by Mr. W. R. S. Ralston—one of the best living authorities on the genealogy of popular tales—that "an unfamiliar joke is rarely met with in the lower strata of fiction;" and it may be truly said of the compilers of jest-books, from *The Hundred Mery Taly* to the latest catch-penny collection of "wit and humour," that they have done little more than "twist the same rope again and again," as old Burton hath it, "and make new books as apothecaries make new mixtures, by pouring out of one vessel into another."

A considerable proportion of our most familiar jests, which are commonly believed to be of genuine English origin—even "racy of the soil"—have come to us through the Greek and Roman writers of antiquity, or have been imported from the East. Buddhist literature, which consists largely of tales and apophyses, is peculiarly rich in humorous narratives, and especially in stories of simpletons, or noodles, in which may be found the germs of similar jests that have long been

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common to all Europe, from Italy to Iceland, from Russia to Portugal. Characters and circumstances may be more or less modified according to the localities in which they have become naturalized, but the fundamental outlines are identical everywhere. And so we find a Persian witticism as old at least as the thirteenth century reappear—*mutatis mutandis*—in the sixteenth as a "merry jest" of an Englishman. A story can only become popular by being rendered "intelligible to the meanest capacity," and to this end it must be dressed up in local costume: a monk, a priest, a laird, or a fool being substituted for the pedant of Hierocles, or the dervish and Bráhman of Asiatic fiction.

The oldest extant collection of noodle-stories is the *'Αστεῖα*, or *facetiae*, of the philosopher Hierocles of Alexandria, who flourished in the fifth century of our era. If these jests were really written by Hierocles, he was not the inventor of them, but simply collected and reduced to writing what had been orally current before his time, since a number of them are found in the works of much earlier writers. According to some modern scholars, the work is not the composition of the Alexandrian sage, and if this be so, his name has been employed by the original compiler, whoever he was, from the same motive that suggested to later jest-book makers the names of Archie Armstrong and Joe Miller as sponsors for collections of *facetiae*, albeit those worthies had no more a hand in their composition than they had in that of the Korán.

Of the so-called *facetiae* of Hierocles, twenty-eight are appended to the Greek texts of his *Commentary on Pythagoras' Golden Verses and Fragments of his other Writings*, edited, with Latin translations, by Needham, and published at Cambridge in 1709. The best and fullest collection is that edited by Professor Eberhard in a tract entitled *Philogelos Hieroclis et Philagrii Facetiae*, published at Berlin in 1869. And here may be recognised many a "Joe Miller," as well as the originals of not a few "American" jokes—such as that of the pedant whose horse died just as it had been taught to live without eating; and that of another, who, having a house to sell, carried about a stone as a specimen of it. The jest in Taylor's *Wit and Mirth*—a collection that owes compari-

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tively little to preceding books of its kind—of the Frenchman who was told that he gaped in his sleep, and lay awake to see whether this was true, may be compared with that of the pedant in Hierocles who shut his eyes and stood before a mirror to see how he looked when he slept.\* Another went on board a ferry-boat on horseback because he was in a hurry; and he has his counterpart in the Irishman who asked the man in charge of a canal-boat to give him a “lift” on his way, and being told he might lead the trace-horse, willingly consented thus to “work his passage.” And akin to both is the story of the Irishman who paced the deck of a steamboat, crossing from Belfast to Greenock, and on being asked for his fare, excused himself because he had “walked all the way.”

Some of the jests of Hierocles seem to hover between wit and droll stupidity—such as that of the pedant who was told by a friend that he had seen and spoken to him in a dream, and politely replied, “By the gods, I was so busy, I did not hear you;” or that of another, who met a doctor and said to him: “Excuse me, and don’t be angry that I have not been sick;” or that of another, who hid himself behind a wall on seeing a doctor approach, and when his friends asked the reason, he said, “I have not been ill for a long time, and therefore I blush to be in the presence of a medical man;” or that of the man whose friend complained that the slave he bought of him had died, and he rejoined, “I assure you, while he lived with me he never played such a trick.” This last is told, in a different form,

\* This also occurs in *Les Contes Facétieux du Sieur Gaulard*, composed by Etienne Tabourot, who was born at Dijon in 1549, and died in 1590. From a manuscript translation, entitled, *Bigarrures; or, The Pleasant and Witless and Simple Speeches of the Lord Gaulard of Burgundy*, purporting to be made by J. B., of Charterhouse, probably about the year 1660, in the possession of Mr. Frederick William Cossens, London, fifty copies, with a preface by A. S., were printed for private circulation at Glasgow in 1884, one of which is in the Mitchell Public Library, Glasgow. The jest is thus related in this curious little work:

“His cousin Dantressa reproved him one day that she had found him sleeping in an ill posture with his Mouth open. To order which for the tyme to come, he Commanded his Seruant to hang a looking glasse vpon the Curtaine at his Beds feet, that he might henceforth see if he had a good posture in his sleep.”

of an Irishman who applied to a farmer for work. “I’ll have nothing to do with you,” said the farmer; “for the last five men I had were your countrymen, and they all died on my hands.” Quoth Pat, “Sure, sir, I can bring you characters from half-a-dozen gentlemen I have worked for, that I never did such a thing.”\*

The typical noodle of the Turks is called the Khoja Nasr ed-Din Efendi,† who is credited with jests and fooleries which are current from China to Norway. Nothing seems to be known regarding the authorship of the Ottoman book of *facetiae* in which the “Khoja” is the chief actor. It seems probable that he was a real personage—some Turkish “character” noted in his day, perhaps, for a curious combination of wit and stupidity. That the work was originally compiled before gunpowder was generally employed by the Turks, appears from the circumstance that he is often represented as using a bow and arrows; indeed, he is spoken of as contemporary with the Emperor Timur, or Tamerlane. To the jokes which tradition may have preserved regarding him, others have probably been added from time to time, derived from Persian and Arabic sources, some of which are found in old Indian story-books. Occasionally he is credited with witty sayings—which were said ages before his day—but generally he is held up as an arrant noodle. For instance: One day the Khoja’s wife said to him, “Buy me a kerchief of Yemen silk.” The Khoja stretched out his arms sideways from his shoulders, and said, “As large as that?” And on his wife replying in the affirmative, he set off in hot haste to the bazaar, with his arms still outstretched, and meeting a man on his way, he bawled to him, “Look where you are going, man, or you will make me lose my measure!” One day a slave of the Khoja ran away. “Never mind,” quoth the philosopher; “he has done no one an injury but himself, for I

\* The same jest occurs in the *Bigarrures*, etc., of M. Gaulard: “Speaking of one of his Horses which broake his Neck at the descent of a Rock, he said, Truly it was one of the handsomest and best Curtalls in all the Country; he neuer shewed me such a trick before in all his life.”

† Nasr ed-Din signifies “Victory of the Faith.” Khoja and Efendi are titles of respect and honour, and seem bestowed on the noodle in mockery. Khoja is nowadays applied to a schoolmaster.

meant to give him his freedom ; but now he is my slave wherever he may be." This last is not remotely allied to the story, in Hierocles, of the pedant who, when likely to be shipwrecked, called for writing materials to make his will, and seeing his slaves alarmed [at their danger] bade them not be sad, for he meant to set them free—rather poor consolation in their circumstances.

Like the Irishman in our jest-books, the Khoja could not tell his right hand from his left in the dark ; and the Ettrick Shepherd's story of the "Two Highlanders and the Boar" has also its Turkish parallel : The Khoja and a friend went one morning to the den of a wolf to take away her cubs. Finding the wolf was abroad, the Khoja's friend went into the cave, while he remained outside to watch. Presently the wolf came up and rushed into her den, but the Khoja caught her by the tail before she had got more than halfway in, and held by it with all his might. The wolf, struggling to free herself, cast up a cloud of dust in the den, which blinded the man inside, who called out, "Hey, Khoja ! what does all this dust mean ?" "If the wolf's tail break, you will know what it means," quoth the Khoja.

One night the same worthy went to the well, and seeing the moon reflected in the water, concluded that it had fallen into the well, and resolved to draw it out ; so he lowered the rope, and the hook at the end of it caught between two stones, upon which the Khoja, believing he had hooked the moon, pulled so hard that the rope snapped, and he fell on his back ; then, seeing the moon in the sky, he joyfully exclaimed : "Praise be to Allah ! I am sorely bruised, but the moon has got back into her proper place again." This is one of a wide cycle of stories in which the moon is supposed by a party of blockheads to be "a fine cheese." In the *Disciplina Clericalis* of Petrus Alfonsus, a Spanish Jew, baptized in 1106, the 22nd tale is of a wolf that was persuaded by a fox to descend into a well to fetch up the "cheese." Alfonsus probably had it from the Talmud, where a fox plays a similar trick on a bear. It is also one of the *fabliaux* of the trouvères of Northern France. And in our modern jest-books it is related of a party of Irish labourers returning home from work,

who form a chain, one hanging by another's legs until the lowest is within reach of the "green cheese," when the man at the top lets go his hold of the parapet of the bridge in order to "spit on his hands," and they are, of course, all soured in the river. In this form the story was, perhaps, first told in the *Sackfull of Newes*, a jest-book of the 16th century ; but in place of a "cheese" it is the cap of a youth, that had been thrown into the Thames by his companions. This idea is to be traced through an Indian tale of the Fools and the Bull of Siva, to what is probably the original, one of the *Jātakas*, or Buddhist Birth-Stories, of the "Talkative Tortoise," which reappears in most of the Eastern versions of the "Fables of Bidpai," or Pilpay : the Sanskrit *Panchatantra* (Five Chapters), and the *Hitopadesa* (Friendly Counsel) ; the Arabic and Syriac *Kalila wa Dimna* ; the Persian *Anvār-i Suhayli* (Lights of Canopus), etc. The tortoise is being carried through the air by its friends, a pair of swans, who hold a stick in their bills, which is grasped in the middle by the tortoise ; and hearing the people below exclaim at such a strange sight, the tortoise opens its mouth to chide them, and falls to the ground. A similar incident is found in Coelho's *Contos Portuguezes*, the characters being a heron and a fox, and there exist many other analogues.

Few jests, I dare say, are more familiar than that of the gentleman who was writing a letter in a coffee-house, and being annoyed by an Irishman looking over his shoulder while he wrote, concluded his letter thus : "I have other things to tell you of, but an ill-bred fellow is reading every word I write," upon which the Irishman said : "By my soul, sorr, I haven't read a word." This is a story of very respectable antiquity, being found in the *Baháristán* of the Persian poet, Jámí, fifteenth century, and it was, doubtless, not quite new in his time.

That some of the classical jests of antiquity migrated to Persia and India is not improbable. A story is told in a Persian collection of a poor wrestler who had lived all his life in the country, and, thinking to better his condition, went to a great city, where, being confused at seeing the vast crowds of people in the streets, he tied a pumpkin to one of

his legs in order that he should *know* himself. A young fellow observing the simpleton thus decorated, made up to him, and easily gained his confidence so far as to induce him to pass the night at his lodging. After the wittol was sound asleep the wag got up, and taking the pumpkin off, fastened it to his own leg. In the morning, when the wrestler awoke and discovered the pumpkin on the leg of his host, he was utterly confounded, and calling to him, said: "I am surely not myself, but somebody else. If I am myself, why is the pumpkin on your leg? If you are yourself, why is the pumpkin not on my leg?" There is a very similar story in Hierocles to this effect: A pedant, a bald man, and a barber, making a journey together, agreed to watch in turn during the night. The barber's watch was the first. He propped up the sleeping pedant, and shaved his head. At the end of his watch the barber roused the pedant, who, on feeling his bare head, cried out, "What a rascal is this barber! He has roused the bald man instead of me!" A variant of this is current in Scotland: There happened to be at an inn in Perth, among others, a negro and a Highlander, fresh from the heathery hills. During the night some wag blackened the Highlander's face while he slept, and on his being roused in the morning, perceiving the reflection of his face in the mirror, he indignantly said, "Tuts! tuts! the stupid body has waukened the wrang man!"—And in one of Sir George Dasent's *Norse Tales*, a butcher having made a goody drunk with brandy, strips off her clothes and tars and feathers her. When she awakes she says to herself, "Is this me, or is it not me? I'll go home, and if the dog barks at me, I can't be myself, but some strange bird!"

Although stories of simpletons form no small portion of the jests which are bandied about among the common people, the only English collection is the *Merry Tales of the Mad Men of Gotham*, "gathered together by A. B.," that is, Andrew Borde, a physician to Henry VIII., who is also credited with the *Jests of Scogin*. The stories comprised in this famous little work are for the most part common to all the countries of Europe, and their prototypes are found in the oldest Buddhist writings. The popularity of these tales continued down to the first quarter of

the present century: the pedlar's store of chap-books was never without copies when he began his rounds; and much harmless mirth they must have caused at many a cottage fireside in the long and dark winter evenings. Those old chap-books have been thumbed almost out of existence; and the very few copies still extant are among the best-prized treasures of the book-collector.\* The humour of some of the tales of the Men of Gotham is not very brilliant, yet the collection is remarkably free from objectionable jests; indeed, there is but one, the thirteenth, which can be considered as *contra bonos mores* in these "immodestly modest days," and it has evidently been introduced in order to increase the bulk of the book, since it is not peculiarly of the Gothamite class: A man defies his wife to cuckold him; she accepts the challenge; and while he prevents the beer from running out of the barrel till she fetches the spigot, she accomplishes her purpose. This is rather in the style of the *Decameron* tales; so, too, is that of the man of Gotham (and it might have been a man of any other place) who cut off the maid's hair instead of his wife's, which, with the exception of the incident of cutting off the horse's tail, is in fact taken from Boccaccio, mediately or immediately.

The humour of the first tale is not excelled, and perhaps is hardly equalled, by any that follow: Two men of Gotham, one going to Notts to buy sheep, the other coming from there, both meet at Notts Bridge. "Whither going? I've come from Notts." The other said he was going there to buy sheep. "Which way will you bring them home?" "Over the bridge." "By Robin Hood, but thou shan't!" "By Maid Marian, but I will!" Then they fall to blows, when up comes another Gothamite, with a sack of meal on his horse. On learning the cause of their quarrel, he gets one of them to help the sack on to his shoulder, and then pours all the meal into the river. "How much meal," he asks them, "is there in my sack?" They

\* The Tales of the Mad Men of Gotham are reprinted in the Third Series of *Shakspeare Jest-Books*, carefully edited, with notes, by Mr. W. Carew Hazlitt (London, 1864)—a collection of great importance to the student of the history of popular tales and fictions; also in *Chap-Books of the Eighteenth Century*, by Mr. John Ashton, London, 1882.

reply, "None." Then quoth he, "Even as much wit is there in your two heads."

Mr. J. Halliwell-Phillipps, in his *Notices of Popular English Histories*, printed for the Percy Society, remarks that allusions to these tales of the Men of Gotham are frequent in our literature. Wither, he points out, in his *Abuses*, page 80, says :

And he that tryes to doe it might have bin  
One of the crew that hedged the cuckoo in.

The exploit here referred to is as follows : On a time the Men of Gotham would have pinned in the Cuckoo, whereby she should sing all the year ; and in the midst of the town they made a hedge round in compass, and they had got a Cuckoo, and had put her into it, and said : "Sing here all the year, and thou shalt lack neither meat nor drink." The Cuckoo, as soon as she perceived herself encompassed within the hedge, flew away. "A vengeance on her!" said they ; "we made not our hedge high enough."

But much earlier than the time of Wither, Mr. Halliwell-Phillipps observes, these tales had attained public favour. In *Philotimus*, 1583, the Men of Gotham are remembered as having "tied their rentes in a purse about an hare's necke, and bad her to carrie it to their landlord." This is the story : On a time the Men of Gotham had forgotten to pay their rent to their landlord. The one said to the other, "To-morrow is our pay-day, and what remedy shall we find to send our money to our lord?" The one said, "This day I have taken a quick [i.e., live] hare, and he shall carry it, for he is light of foot." "Be it so," said all ; "he shall have a letter and a purse to put in our money, and we shall direct him the ready way." And when the letters were written, and the money put in a purse, they did tie them about the hare's neck, saying, "First, thou must go to Loughborough, and then to Leicester, and at Newark there is our lord ; and commend us to him, and there is his duty [i.e., due]." The hare, as soon as he was out of their hands, he did run a clean contrary way. Some cried to him, saying, "Thou must go to Loughborough first." Some said, "Let the hare alone ; he can tell a nearer way than the best of us all do : let him go." Another said, "It is a noble hare ; let her alone : she will not keep the highway for fear of the

dogs." That was how the Men of Gotham paid their rents.

Our well-known tale of the Irishman who attempted to count the party to which he belonged, and always omitted to include himself, does not necessarily find its original in Andrew Borde's collection, where it is thus related : On a certain day there were twelve Men of Gotham that went to fish, and some stood on dry land ; and in going home, one said to the other, "We have ventured wonderfully in wading ; I pray God that none of us come home and be drowned." "Nay, marry," said one to the other, "let us see that, for there did twelve of us come out." Then they told [i.e., counted] themselves, and everyone told eleven. Said the one to the other, "There is one of us drowned." They went back to the brook where they had been fishing, and sought up and down for him that was wanting, making great lamentation. A courtier, coming by, asked what they sought for, and why they were so sorrowful. "Oh," said they, "this day we went to fish in the brook ; twelve of us came out together, and one is drowned." Said the courtier, "Tell how many there be of you." One of them said, "Eleven," and he did not tell [i.e., count] himself. "Well," said the courtier, "what will you give me if I find the twelfth man?" "Sir," said they, "all the money we have got." "Give me the money," said the courtier, and began with the first, and gave him a stroke over the shoulder with his whip, which made him groan, saying, "Here is one," and so served them all, and they all groaned at the matter. When he came to the last he paid him well, saying, "Here is the twelfth man." "God's blessing on thy heart," said they, "for thus finding our dear brother."

In the same form this droll story is current in Russia and the West Highlands of Scotland.\* It also occurs in the *Gooroo Paramartan*—a very amusing work, written in the Tamil language by Beschi, a learned Italian, of the Jesuit Order, who was missionary in India from 1700 till his death in 1742—with this additional incident : While the gooroo (spiritual teacher) and his disciples are congratulating themselves on their lucky escape

\* Ralston's *Russian Folk Tales*, Introd., p. 54 ; and Campbell's *Popular Tales of the West Highlands*, vol. ii., p. 376.

from drowning in crossing the river, an old woman comes up, and they acquaint her of their late adventure, when she gravely tells them that in her young days it was the practice of herself and her companions, when they had a doubt of their complete number being present, to gather some of the cattle-droppings on the commons, knead them into a cake, and each one having made a mark in it with her nose, the marks were then counted. The gooroo and his promising disciples resolve to adopt this excellent plan in future.

It is possible that Father Beschi may have simply reproduced in this work stories which he had heard in Europe; but the Abbé Dubois states that they exist in Indian countries where Beschi's name is unknown.\*

A variant of the story of the twelve Gothamite fishers is found in Powell and Magnusson's *Legends of Iceland* (Second Series, pp. 625-6), in which the Three Brothers of Bakki—the typical noodles of Iceland—come to one of the hot springs which are so common in that volcanic island, and taking off their boots and stockings, put their feet into the water, and sit down to bathe them. But when they would rise up they found they could not distinguish their own feet; and so they continued to sit, in a state of great perplexity, until a traveller approached, whom they told of their difficulty, when he gives each of the wittols a stroke with his staff on the feet, and thus each was enabled to know his own, for which piece of service they kindly thanked their benefactor. This version reappears, in a slightly different form, in Campbell's *Popular Tales of the West Highlands*, vol. ii., pp. 386-7.

The intercourse of the Norsemen in former times with the Hebrides sufficiently explains the resemblance between many of the Gaelic and Norse tales. Here is another of the Gothamite exploits, which is also known in different Gaelic forms: A man went to market at Notts to sell cheese, and as he was going down the hill to Notts bridge one of them fell out of his sack. "Ah," cried he, "can you run to market alone? Then will I send one after the other of you—I charge

\* Dubois gives a French rendering of the *Gooroo Paramartan* among the "Contes Divers" appended to his selections from the *Panchatantra*; and the work has also been translated into English by Babington, and published by the Oriental Translation Fund.

you all, meet me at the market-place." When he gets there and cannot find his cheese, he asks his neighbours if they had seen them; and on their replying that they had not, "Then," quoth he, "they must have gone on to York;" and so he hires a horse and goes after them. In a Gaelic version, when the noodle returns home, after hanging about the market all day in expectation of seeing his cheese come trundling in, and tells his wife of the miscarriage of his wares, she hastens to the bottom of the hill and finds them all safe enough. In another version a man is bringing home his wife's spinning-wheel from the turner's, and on the way the wind putting the wheel in motion, he sets it down and, bidding it go home, takes a short cut over the hills. In a third Gaelic variant, instead of cheese it is an old woman with a basket of balls of worsted thread. And these may all be compared with a story current among the Kabáil, or tribesmen, of Northern Africa (according to M. Rivière's French collection), of a youth whose mother gave him a hundred reals, and he went to market to buy a mule. Meeting a man with a water-melon for sale, he bought it for his hundred reals, and then asked the man if its young would be as green as itself, and on his replying that doubtless it would be green, went off well pleased with his bargain. Coming to a slope in the road, he let the melon roll down before him; it burst and frightened a hare, which he fancied had come out of the melon; so he cried to the hare, "Go to my house!" and when he got home he was surprised to find the "young one" was not there.

It was a man of Gotham who, to save his horse from too heavy a burden, put two bushels of corn on his own back, and then mounted his horse and rode home,\* and it was a party of his fellow-townsmen who at-

\* This had been previously told of a man of Norfolk in a Latin poem, probably of the twelfth century, entitled, *Descriptio Norfolciensis*; and in later times it reappeared in our jest-books, where it is related of an Irish exciseman with a keg of smuggled whisky. The jest also occurs in the *Bigarrures*, etc., of M. Gaulard: "Seeing one day his Mule charged with a verie great Portmantle, [he] said to his groome that was vpon the back of the Mule, thou lasie fellowe, hast thou no pitie vpon that poore Beast? Take that Portmantle vpon thine owne shoulders to ease the poore Beast."

tempted to drown an eel that had eaten all their red herrings and salt-fish, which they had put in a pond against Lent, an exploit which is reproduced, with little variation, in Campbell's *Gaelic Tales* (vol. ii., p. 377).

The witless devices of the Men of Gotham are paralleled in the *Avaddnas*, or Indian (Buddhist) tales and apologetics, which have been translated from the Chinese into French by M. Stas. Julien; in the great Sanskrit story-book, entitled *Kathā Sarit Ságara*, Ocean of the Streams of Narrative; and especially in the *Játakas*, or Buddhist Birth-Stories, which date from two centuries before our era, and from which the Bráhmans, after the fall of Buddhism in India, derived the groundwork of many of their fictions. Thus we are told in the *Játakas* (No. 44) of a party of simpletons who, being pestered by mosquitoes when at their work in the forest, said to each other, "Let us take bows and other weapons, and make war upon the mosquitoes, till we have shot dead or cut to pieces every one." So off they went; but in trying to shoot the mosquitoes, they only shot, struck, and injured each other. In the *Kathā Sarit Ságara*, we read that certain villagers having been required to furnish the king with a quantity of dates, and finding a palm-tree that had tumbled down of itself, it occurred to them that the easiest plan would be to cut down all the date-palms in their village, which they did accordingly; and after gathering the whole crop of dates, they raised up the trees and planted them in the ground, thinking they would grow again. And surely the Men of Gotham never excelled this exploit of the Indian wittols: One of the camels of a merchant having broken down on a journey, before going off to buy another animal he gave his servants strict charge, should it rain, to take care that the leather of his trunks did not get wet. While he was absent rain came on, and the servants, after laying their jobber-nowls together, hit upon a plan of preserving the leather of the trunks from being wet, by taking out all the clothes and wrapping the trunks carefully in them. It was an Indian Gothamite who had a cow that yielded a hundred *palas* of milk every day; and in order to have a sufficient supply for an approaching festival, he did not milk the cow for a whole month, and then found that her

milk had failed. Another of the same kidney took some aloes-wood to a certain island for sale, and finding no purchasers, and that charcoal was in great demand, he burnt his aloes-wood, and reducing it to charcoal, sold it for the usual price of that article, and returning home boasted of his cleverness in so doing. But still more ingenious was the device of the mercantile simpleton who took a quantity of cotton to market, but no one would buy it because it had not been properly cleaned: seeing a goldsmith purifying gold by heating it, he concluded the same process would also clean his cotton, so he threw it all into the fire and it was consumed to ashes. In the 47th of the *Játakas*, it is related that a youth, in charge of a liquor-shop, observing the customers eating salt and juggery with their wine, concluded that the liquor was too "fresh," and so he threw a measure of salt into the wine-jar, to the intense disgust of the customers, when he next supplied them.

Truly says the Hindoo sage, "association with fools brings prosperity to no man." Thus in a Canarese story-book, entitled *Kathā Manjari*, we read of a young man who asked a foolish friend to accompany him to the house of his fiancée, but cautioned him not to say a word about his clothes, which were all borrowed, except the turban. When they were sat down, the master of the house asked the noodle if he was quite well, and he replied, "Your intended son-in-law has nothing of his own except his turban, and he bade me not to mention this." In the same collection it is related that a foolish fellow travelled with a shopkeeper, and when it became dark the fool lay down in the road to sleep, but the shopkeeper lay in a hollow tree. Some thieves coming along the road, one of them stumbled over the noodle's legs, and cried out that he had struck his foot against a log of wood. On hearing this the noodle indignantly exclaimed, "Go away! go away! Is there a knot, well tied, containing five annas, in the loins of a *plank* in your house?" The thieves then seized him and took his money. As they were moving away, they asked him if the money was good or bad. "Ha! ha! is it of my money you speak in that way, and want to know if it is good or bad? Look! there is a shopkeeper

in the hollow of that tree: show it to him." Then the thieves went up to the shopkeeper and despoiled him of two hundred pagodas.

We have all heard the story of the Irishman who gave his hens hot water to drink in order that they should lay boiled eggs; it was a Norwegian cousin of his that sowed a quantity of salt in her field, because the parson had said in his sermon that "As a man sows, even so shall he reap"; and one of his Indian kin who sowed roasted sesame seed, an incident which is also found in Coelho's *Contos Portuguezes*, p. 112, and is related of Ino in Greek mythology.

There is a wide cycle of stories in which a person is granted by a fairy or saint the accomplishment of *three wishes*, the result being invariably that he is no better than he was before he had the boon granted. Perhaps the best known version in this country is that of the woman whose first wish was that she had three yards of black pudding, and straightway it appeared on the table; her husband, enraged at her folly, wished the pudding would stick to her nose; and the third wish was employed in having it removed. Prior's "Ladle" is a variant of this favourite nursery tale; and the oldest form of it is found in the Eastern versions of the Book of Sindibâd (it does not occur in the Western group, the *Seven Wise Masters*), but though highly humorous, it is "not suitable for general perusal."

One of the characteristics of the noodle—in story-books, at all events—is his following instructions quite irrespective of circumstances, and tales which turn upon this have a striking family likeness wherever they are found. Let us take, as a specimen, "The Adventures of the Simple Son," from M. Léger's *Contes Populaires Slaves*: The booby's mother tells him one fine day that he should go out into the world, mix among folk, and get himself sharpened—rub himself up a bit. So off he goes to the village, and seeing two men threshing pease, he rubs himself first against one of them, and then against the other; and after the men had in vain told him to desist, they give him a good drubbing. On his return home he acquaints his mother of his mishap, and she tells him that he should have said to the men, "God save you, good people. Do you wish me to

help you to thresh?" and then they would probably have given him some pease for his trouble. Next day he again goes to the village, and meeting a funeral procession, he cries, "God save you, friends. Do you wish me to help you to thresh?" and gets another thrashing for this ill-timed speech. With aching bones he reaches home, exclaiming that they had beaten him and torn out his beard. His mother says he had done wrong; what he should have said was, "May God have pity on you!" When he goes to the village next time he meets a wedding-party, and dropping on his knees, he began to weep, and cry, "May God have pity on you!" upon which the wedding-guests set on him and beat him so that he could scarcely crawl home. His mother, on hearing his account of this new misfortune, told him that he should rather have danced and sung for joy, and then they might have given him food and drink. It was some days before his ribs were well again; but once more he sets off to the village, this time taking his bagpipe under his arm. The shed of an artisan happened to be on fire, which when the noodle perceived, he began to play on his pipe and dance and caper about in great glee, for which he was rewarded as on former occasions. His mother told him now that she feared he was a downright blockhead; he should have carried water, like other folks, to put out the fire. Next time he passes through the village, he sees a man at the corner of a street roasting a young pig, so he fetches water, and dashing it on the man's fire, puts it out, and gets another thrashing for his well-meant service. After this his mother kept him at home, where he is still, for aught I know to the contrary.

Strange to say, there are noodles even among grave and reverend judges—if all tales be true—and their decisions are sometimes passing wonderful. There is the well-known instance wherein the ass of an Indian washerman having strayed one day into a Brâhman's garden, was playing havoc among the vegetables, when it was observed by the Brâhman's wife, who chased it with a bamboo stick until it fell into a ditch and broke one of its hoofs. The washerman coming up, and seeing the injury done to his ass, beat the Brâhman's wife so severely that she lost her expected

child. The Bráhman was then sued by the washerman for the damage done to his ass, and the washerman was sued by the Bráhman for having caused his wife's illness. After hearing both parties, the sapient judge gave a decree, which perhaps we had better not quote in these pages, though it may be useful to note that it was so disastrous in its nature that the Bráhman immediately went away and hanged himself. A version of this story will be found in the *Folk-Lore Journal*, vol. iii., p. 340.

Many other diverting stories of nooses might be cited, especially such as belong to the cycle in which a man goes abroad in search of three greater fools than those of his own household, and meets with some strange adventures. *Sed abunda fabulatur.*



## The Black Assize at Oxford in 1577.

BY FREDERICK POLLARD, M.D.

**U**NTIL about a hundred years ago, when the labours of John Howard were beginning to bear fruit, and reforms in the management of our prisons were at last seriously occupying the attention of the legislature, the condition of the gaols of this country was a disgrace to a civilized community. The old castles and other buildings employed were almost without exception wholly unsuited for their purpose, and provided neither for security, health, nor decency. The gaolers were not salaried officers, but lived by extortions practised upon their miserable captives. There was no official inspection of prisons, and the supervision of them by the magistrates was so imperfect that prisoners were often robbed and tortured, and sometimes even murdered, by avaricious or vindictive gaolers. The supply of food was, as a rule, grossly inadequate, so that semi-starvation was the usual accompaniment of prison life. Day and night the unhappy captives were herded together in dark, unventilated, filthy dens, and here they passed their time in idleness, destitution, and rags. Such was the unhealthy condition of the gaols that fevers were almost always prevalent

in them, and especially typhus, which was commonly called "gaol-fever," so that to be committed to prison even for debt was often practically to receive sentence of death. The public, however, troubled themselves very little about the condition of the prisoners, and we should probably have known hardly anything of the prevalence of "gaol-fever" among them, if it had not happened from time to time that the diseases from which the prisoners were suffering spread in a most alarming and conspicuous manner among the general population. These epidemics occurred especially at the times at which the accused were brought forth from their dungeons for trial, and they spared neither judges nor jury, barristers nor spectators.

The assizes at which such outbreaks of fever took place acquired the name of "Black Assizes," and there are several of them on record, the first occurring in 1522, and the last in 1750. The most celebrated, and in many respects the most interesting of these "Black Assizes," took place at Oxford, in the year 1577. It is briefly alluded to by Raphael Holinshed, in his *Historie of England*, published in 1587, and by the various chroniclers of the seventeenth century. But a more elaborate and detailed description is given by the well-known antiquary, Anthony Wood, in his great work on the *History and Antiquities of the University of Oxford*, published in 1684. Mr. Wood drew much of his information regarding the epidemic from a very curious entry in the *Register of Merton College*, which was made while the fever was still raging; but some of the details he seems to have obtained from other sources.\* Moreover, there is a letter extant which was written about the same time by an Oxford student to a well-known clergyman, the Rev. Bernard Gilpin, and was published in the biography of the latter gentleman.† With the help of these different accounts, I shall endeavour to present to my readers a brief description of the events of this memorable "Black Assize," and of the terrible epidemic which followed it.

It appears that a certain bookseller, named

\* The Merton College document is given at length in the *Philosophical Transactions* for 1758, at p. 263.

† *The Life of Bernard Gilpin.* By William Gilpin, M.A., of Queen's College, Oxford, 2nd edition, London, 1753.

Rowland Jencks, was living in Oxford about this time, and had given the authorities of the University a good deal of trouble. He was a Roman Catholic, and a Radical, and he seems to have been in the habit of speaking his mind very freely concerning the "powers that be," both civil and ecclesiastical.

Jencks was a "privileged" bookseller—that is to say, he was in some way recognised by

interposed, and caused him to be arrested. He was sent to London in May, 1577, to be examined by the Chancellor of the University and the Queen's Council. After examination he was sent back to Oxford, committed to prison, and ordered to be brought to trial at the ensuing assizes.

At this time both the prison and the Assize Court were situated within the walls of Oxford

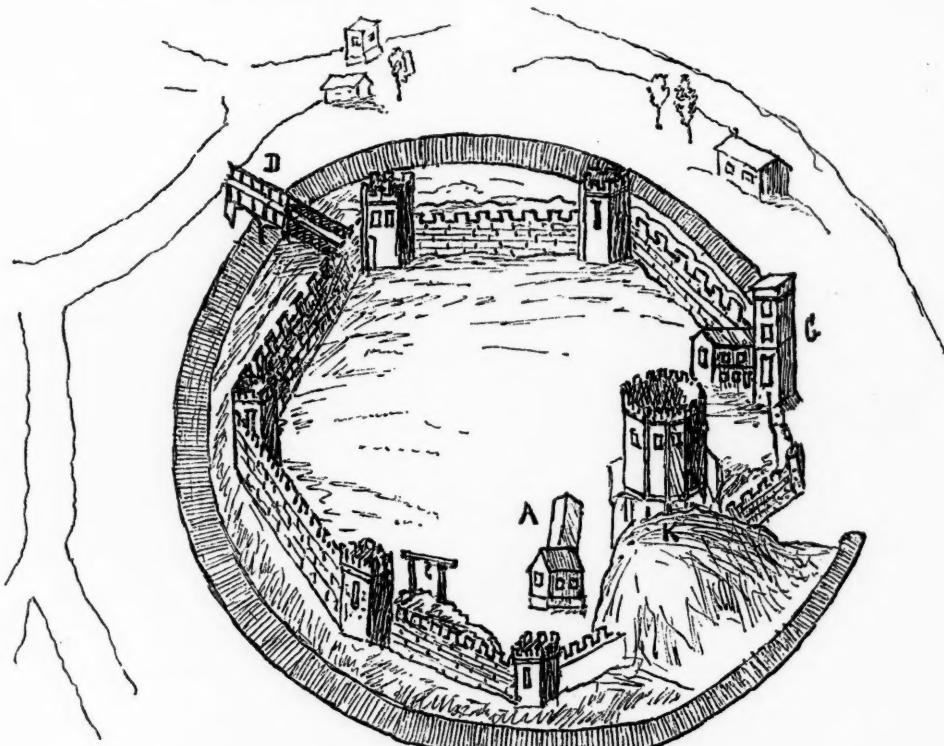


FIG. I.—RALPH AGAS'S VIEW OF OXFORD CASTLE; DRAWN IN 1578; FIRST PUBLISHED IN 1578.  
A. ASSIZE COURT. K. KEEP. G. ST. GEORGE'S TOWER AND CHURCH. D. DRAWBRIDGE. (After King, p. 18.)

the University, and could claim certain privileges from it. On the other hand, this relationship also gave the University a certain authority over Jencks, and accordingly, after this "saucy and foul-mouthed bookseller" had for a considerable time continued to utter his "scandalous words against his Princess, the Commonwealth, and the Established Religion," the University authorities at length

Castle. The accompanying sketch is copied from a bird's-eye view of the Castle, which is given in King's *Vestiges*,\* but which is stated to have been originally published by Ralph Agas in 1578, the year after the "Black Assize."

It will be observed that the Castle consisted

\* *Vestiges of Oxford Castle*. By Edward King, F.R.S. and F.A.S., London, 1799, folio.

of seven towers, six square and one multangular, connected by a high wall, which was almost entirely surrounded by a moat. The entrance was by a drawbridge (D), and through one of the square towers. The multangular tower was on the top of an artificial mound, and was called the keep (K). The tower to the west of the keep was called St. George's Tower (G), and is still in existence. It was used as the county prison, and the building projecting from it was St. George's

the only one remaining at that time, and also the mound with ruins of the multangular tower, formerly known as the keep. The accompanying sketch is copied from this latter portion of Hearne's plate, but the rest of the picture, showing St. George's Tower, is not included. To the right of the remains of the keep are seen some ruins which are thus described: "Remains of the house in which the assizes were formerly held, until, on account of the sudden and fatal pestilence, it

### Conspectus recens C a f t i etc.



FIG. 2.—RUINS OF OXFORD CASTLE.

B. HILL ON WHICH THE KEEP STOOD. C. REMAINS OF OLD ASSIZE COURT. THE REST OF THE PLATE, SHOWING ST. GEORGE'S TOWER, ETC., IS OMITTED. (Guilielmus Neubrigensis, p. lxxxviii.)

Church. The Assize Court appears to have been the small building (A) in the yard of the Castle, and to the east of the keep; while very near it was an eminence with a gallows on it.

Another view of the Castle, taken nearly two centuries later, is given in Hearne's preface to the *History of William of Newbury*.\* This plate shows St. George's Tower,

was thought fit, in the reign of Elizabeth, to remove them to another part of the city."

But to return to our narrative. The summer assizes at Oxford, in 1577, opened on the 4th of July, the Lord Chief Baron, Sir Robert Bell, being the presiding judge. Nothing strange or unusual occurred until the 6th, when Jencks was brought into court. He was tried, convicted, and sentenced to lose his ears. Immediately after judgment was pronounced, an extremely offensive smell, or suffocating vapour, seems to have been per-

\* Guilielmi Neubrigensis Historia, sive Chronica Rerum Anglicarum. Thomae Hearni Praefatio, Oxonii, MDCCXIX.

ceived, and to have made a great many people alarmingly ill. Wood describes in graphic language how "many people being in danger of suffocation, they were dragged out in a moribund or half-dead condition by others, who themselves would survive only a very few hours." Ten or twelve days later a great number—some three hundred—of additional cases of sickness occurred. A large proportion of those seized with the fever died—apparently about one-half. The number of fatal cases during the five weeks following the assizes was about three hundred in Oxford, and two hundred in adjoining villages and other places. Among those who died were the Lord Chief Baron, and Sir John Banham, Queen's Counsel, the High Sheriff of Oxfordshire, two knights, eight esquires and justices of the peace, almost all the jury, a hundred students, and many citizens.

The violence and severity of the outbreak caused the greatest panic and disorder in the University. All lectures and classes were suspended, and nearly all the professors and students who were not too ill to be removed hastened away, many of them only to be seized with the fatal malady after they reached their homes, or on their way thither. The writer in the Merton College *Register* describes in pathetic language the sufferings of the patients, and the desolation which the epidemic caused: "The spirits of all are crushed. The physicians fly. The wretched are left. The dons, doctors, and heads of colleges, almost to a man, are gone. . . . Every hall, every college has its dead, either here or on their way home. . . . The sick labour under a most severe pain, now in the head, now in the stomach; are harassed with delirium; are deprived of their intellect, memory, sight, hearing, and other senses. . . . Some, leaving their beds, agitated by I know not what frenzy of sickness and pain, felled their attendants with sticks, and made off; some of these ran about the streets and open places like madmen, others jumped headlong into deep water." This terrible description is corroborated by the above-mentioned letter of the Oxford student, in which the following passage occurs: "Sometimes they are quite mad, rise upon their keepers, run naked out of houses, and often endeavour to put an end to their lives." This writer goes on to say

that the rage of the pestilence was beginning to abate in Oxford, but that "it begins to spread in the country, where, if our accounts are true, it hath carried off numbers of people." It is also stated in the Merton College document, that at the end of a month those who were first seized and had not succumbed, were already convalescent, and that many citizens and students were to be seen walking about "with linen bandages round their heads"—*linteis capitibus*—indicating, I suppose, the shaving and blistering which the unhappy patients had undergone.

As regards the real nature of the epidemic, the most extraordinary and contradictory opinions prevailed. All the chroniclers who record the incident—viz., Holinshed, Stow, Baker, and Camden—speak of a "sudden damp," or a "pestilent savour," which was perceived immediately after Jencks received sentence. Some attributed this to a noxious exhalation from the ground. But Dr. Plot, in his *Natural History of Oxfordshire* (p. 24), objects to this view, quaintly remarking that if the poisonous vapour had come from the earth, it would have affected the prisoners equally with the judges and jurors, whereas, says he, "we find not that they died otherwise than by the halter." The Roman Catholics rather encouraged this idea that the epidemic was caused by a pestilential exhalation from the ground, which they affected to believe was a special mark of divine displeasure against the persecution and condemnation of Jencks and his co-religionists. Protestants, on the other hand, attributed the "noisome savour" to the machinations of the Catholics, and there is a very curious and circumstantial account given in Webster's *Display of Witchcraft*, in which the writer describes with great minuteness how Jencks before his trial, during some walks which he was allowed to take in the city, obtained from an apothecary some very deadly poisons, and embodied them in a sort of candle, "which, as soon as ever he was condemned, he lighted, having provided himself with a tinder-box and steel to strike fire; and whoever should know the ingredients of that wick or candle, and the manner of the composition, will easily be persuaded of the virulence and venomous effects of it."\*

\* Quoted in *Gentleman's Magazine*, 1750, p. 255.

Even the writer in the Merton College *Register* lends some countenance to the idea that "papistical depravity" was at the bottom of it all, although in the same sentence he mentions a far more probable cause of the fever. "Many suspect it to arise," he says, "either from the foetid and pestilential exhalation of the criminals coming from the jails (of whom two or three died a few days before in confinement), or from the artful, diabolical, and clearly papistical blasts from that rascal of Louvain (*flatibus e Lovaniensi barathro*) most vilely and secretly emitted against us."

The "rascal" referred to was probably Jencks, who appears to have come originally from Belgium; and after his release from prison he returned thither, and there ended his days.

Of course, these stories are apocryphal, and are only interesting as exemplifying the bitter spirit of religious antagonism which prevailed at the time.

The most probable explanation of the events which attended and followed the "Black Assize" appears to me to be as follows. A comparison of several old plates of Oxford Castle, in the courtyard of which the Assize Court was situated, leads to the conclusion that the latter was a small and inconvenient place; and we can readily suppose that, the Court being densely crowded by a throng of people, who were too deeply intent on the proceedings to take much heed of the state of the atmosphere, by the time sentence on Jencks was pronounced, many would be utterly overpowered by the closeness of the atmosphere, the heat of a July day, and the smell of the filthy clothes in which the prisoners were habited. The effects on those present would be very like those experienced by the captives shut up in the Black Hole of Calcutta, only in a less intense degree. Thus, Holinshed tells us that "almost all were smothered," and Anthony Wood, in the passage already quoted, speaks of many people being dragged out in a half-dead condition. I take it that those who were thus seized with fatal symptoms on the spot were really victims of heat-stroke. It is probable that in the confusion and panic caused by the subsequent epidemic, the number alleged to have been

affected in this way was much exaggerated. The really serious outbreak began ten or twelve days after the assizes. The Merton College document, which is the most trustworthy source of information we have, does not allude to these cases of sudden illness at the time of the assize, but mentions expressly that the patients were seized ten or twelve days later; and that on the 15th, 16th, and 17th of July (the assizes were on the 4th, 5th, and 6th), 300 persons were taken ill, of whom 100 died within the space of twelve days. It would be unsuitable in this place to examine in detail the accounts of the symptoms stated to have been presented by the sufferers; but these, together with the length of the interval which elapsed between exposure to infection at the assizes and the outbreak of the fever, lead irresistibly, I think, to the conclusion that the latter was typhus, the germs of which had been brought into Court by the prisoners, and were by them communicated to great numbers of people present, the fever subsequently spreading to a larger circle of victims.

Such, then, was the celebrated "Black Assize" at Oxford, which for a time cast so terrible a gloom over the ancient city. We can easily understand the panic into which the inhabitants were thrown when it became known that a large number of people had been seized with severe, and perhaps fatal, illness while present in the Assize Court. But the panic must have been redoubled when, a week or two later, it was found that hundreds of people, who had doubtless been congratulating themselves on having taken no hurt at the assizes, at which some of their friends had been struck down, were becoming alarmingly ill. And there were some special reasons why this outbreak of illness excited more widely-spread attention and discussion than did others of the same kind. One was its taking place at the great seat of learning, attacking many students and members of the University, and causing all the colleges to be closed, and professorial and tutorial duties to be entirely suspended. Another reason lay in the bitter feeling that was prevalent at the time against Roman Catholics, which, as we have already seen, caused various sinister rumours to be circulated regarding the origin of the pestilence. To very few persons does

the true significance of the tragic event appear to have suggested itself—viz., that the keeping of prisoners in a condition of filth, over-crowding, and destitution was a constant menace to the health of the population at large. The acute mind of Lord Bacon, however, perceived the reality and importance of this danger, and he wrote as follows: “The most pernicious influence, next the plague, is the smell of the jail, when the prisoners have been long, and close, and nastily kept; whereof we have had in our time experience twice or thrice; when both the judges that sat upon the jail, and numbers of those that attended the business or were present, sickened upon it and died. Therefore, it were good wisdom that in such cases the jail were aired before they be brought forth” (*Sylva Sylvarum*, Cent. x., No. 914). Nevertheless, the “good wisdom” to commence a thorough reform of our gaols was not vouchsafed to the legislature until two centuries after the events described in this paper, by which time many people were becoming so alive to the importance of reforming the prison system, that all that was needed was an ardent apostle like John Howard to show and lead the way. From that time, improvements steadily continued, until now our prisons are perhaps the healthiest dwellings in the kingdom.



## The Lord Mayor's Show in 1590.

(COMMUNICATED BY W. CAREW HAZLITT.)

**W**ITH the exception of the Pageant for 1585, written by George Peele, and republished among his Works by Dyce, that for 1590, given entire below, appears to be the earliest known to exist. Peele perhaps wrote the Device for 1588; but it is traceable no further than the Stationers' Register. That he composed the one presented in 1591 is established by the unique copy at Guildhall, formerly in the Bindley and Jolley collections, and purchased at Jolley's sale in 1844 for £21. Like this, it consists of four leaves in 4to. The Gough exemplar of Peele's Pageant for 1585 is equally unique; nor is a second extant, so far

as I am aware, of the present. It has quite recently come to light, and has every appearance of having been privately printed for the Corporation or the Fishmongers. It has the additional interest of being the only pageant in which the Mayor is described as having been also installed Mayor of the Staple.

The adoption of the Walworth episode may be ascribed to the disturbed political condition of the kingdom at this time, both at home and abroad, and also to the new Mayor's connection with the company to which Walworth had belonged. We see here already current the error as to the origin of the dagger in the City Arms.

Stow (*Survey of London*, edit. 1633, p. 591) apprises us that Allot was the son of Richard Allot, of Limburgh, in Lincolnshire, and that he only served part of the year.

Nelson, the writer of this tract, was also the author of a metrical account of Babington's Conspiracy, 1586, which I reprinted in the First Series of my *Fugitive Tracts*, 1875, and of an Epitaph on Sir Francis Walsingham, 1590. In the dedication to Sir Owen Hopton, Lieutenant of the Tower, attached to the former production, Nelson speaks of being under obligations to that functionary. I can say nothing more about him, save that I take him to have been identical with the stationer of the same name.

The | Device of | the Pageant : | Set forth by the Worshipfull Companie | of the Fishmongers, for the right honour- | ble John Allot: established Lord Maior of | London, and Maior of the Staple for | this present yeere of our Lord | 1590. | By T. Nelson. | London. 1590. | Quarto. Four leaves.

### THE SPEECH SPOKEN BY HIM THAT RIDETH ON THE MERMAN, VIZ.

Attend my Lord, and marke the tale I tell,  
whose form you see is monstrous, strange and rare,  
Before a manlike shape, behinde a fishes fell.  
this strange disguise doth make full many stare.  
And since they please to know why I come here,  
Let them be still, the cause shall soone appeare.  
Within this cōmon wealth (my Lord) all those y<sup>t</sup> live  
in awe  
Do seeke each daie for to performe and keep the stab-  
list law,  
Yea such do keep y<sup>t</sup> sabbath day in reuerence as they  
ought  
And fish dais too as wel as flesh, which many set at  
nought.

Yet if the same well obserued, flesh seldom would be deere,  
And fish abound at each mans boord more plentie in each yeere.  
Then Englands store would be increast with butter, cheese & beefe,  
And thousands set to worke for fish, that now beg for relief.  
This shape so strange, shew they are strange, and do digres frō reason  
That shun in eating fish and flesh, to keepe both time and season.  
Which fault reformd, our cōmon wealth would florish in such wise,  
As neuer anie did beholde the like with mortall eies.

## THE SPEECH SPOKEN BY HIM THAT RIDETH ON THE VNICORNE.

Oh worthie citie now reioyce in Christ,  
for through his grace with peace he hath the blést;  
Hee sends thee still such godly magistrates,  
as dailie seekes to keepe thee from vrest.  
Muse not my Lord, to see the Sunne doth shine on England's peace, who sits on princely throne,  
It doth presage her Sunne shine still shall last,  
and make her foes afraid at euerie blast.  
So long as peace directed is by truth,  
and Gods pure word receiued as it ought,  
So long the Lord will blesse this little land,  
and make it flow with plentie in each place.  
Rule now my Lord and keepe this Citie well,  
reforme abuses crept into the same,  
So shall your fame eternize be for aie,  
And London still preserued from deacie.  
And I that do support the Goldsmith's armes,  
which long in loue to you haue bin vited,  
Will do my best to shadow you from harmes,  
and finde the meanes your loues may be requited.

## FAME SOUNDING A TRUMPET SAITH.

The blessed peace which England doth possesse,  
and so hath done this thirtie two yeres space,  
I Fame am sent and chargde to do no lesse,  
with trumpets sound, but spread it in each place.  
That all may wish with hearts that do not faine,  
our roiall peace in England still may raine.

## THE PEACE OF ENGLAND.

I represent your peace and chieftest good,  
that euerie houre doth priae for your defence,  
I sit as shadow for that roiall bloud,  
whose life is pure, and still hath this pretence,  
That whilst she liues even with her heart and might,  
she seekes in peace for to defend your right.

## WISEDOME ON ONE SIDE SUPPORTING THE STATE, SAITH.

Wisedome supporteth still the publike state,  
Wisedome foreseeth ere it be too lete.

## POLLICIE ON THE OTHER SIDE SUPPORTING THE STATE, SAITH.

Yea Pollicie preuents each traiterous fact,  
And doth perfome full many a famous act,  
Both Pollicie and Wisedome will not cease,  
Each night and daie for to preserue this peace.

## GODS TRUTH.

Gods sacred truth loe here I represent,  
whom Englands peace doth stil maintain in place,  
I bring you comfort for your soules content,  
which Englands peace doth willingly imbrace:  
And for her sake by whom Gods truth doth stand,  
the God of heauen doth blesse this little land.  
Prudence and vertue shades our peace each daie,  
chaste is her life, and therewith rests content,  
In vaine delights she shuns to runne astriae,  
her vertues are most rare and excellent.  
Long may she liue still to preserue this peace,  
Lord still I pray her health and joyes increase.

## PLENTIE.

This famous fleece doth to adorn our land,  
which daily doth with milke and honie flow,  
That Fame doth make all nations vnderstand,  
like peace and plentie never man did know.  
For wool and lead, for tin, corne, beere and beefe,  
Of Christian nations England is the chiefe.

Muse not to see this famous fleece doth stand  
vpon a wooll packe, fixt at peaces feete,  
The reason is, as you may vnderstand,  
worthie Iohn Allot for his place most meeke,  
Is Maior of London and the Staple too,  
And will perfome in both what he should doo.

## LOIALTIE AND CONCORD.

Faithfull and loyall are hir subiects seene,  
Concord vniues them still in loyall bands,  
Their tender hearts is linked to our Queene,  
and concord craues no other at their hands,  
Thus loyaltie and concord doth agree,  
That London still therein shall famous bee.

## AMBITION.

Ambition still pust vp with hate and pride,  
Doth dailie seeke to worke sweete Englands fall,  
He neuer rests, but seekes each time and tide,  
How Englands peace might soone be brought in thrall,  
And common wealth plunge into ciuill broiles,  
That forraine foes might triumph in our spoiles.

## COMMON WEALTH.

Our Senates graue and worthie magistrates,  
Shall still indeuor to maintaine our peace,  
By banishing ambition from our gates,  
And seeking meanes this peace may neuer cease:  
Yea vertue so by him aduaunst shall be.  
That vice shall flie and not be seene in me.

## SCIENCE AND LABOUR.

Science still seekes those things we dailie wish,  
and Labour toiles to bring vs flesh and fish,  
Yea Science sure doth practise euerie daie,  
that Labor might keepe England from deacie.

Science and Labour still preserues mans health,  
and are chiefe props of this our common wealth.

RICHARD THE SECOND.

Helpe Walworth now to dant this rebels pride,  
Aske what thou wilt thou shall not be denide.

JACKE STRAW.

Iacke straw the rebell I present, Wat Tyler was my aide,  
Hob Carter and Tom Miller too, we all were not afraid,  
For to deprive our soueraigne king, Richard the second namde,  
Vet for our bad ambitious mindes by Walworth we were tamde.  
He being Maior of London then, soon danted all our pride,  
He slew me first, the rest soone fled, and then like traitors dide.

COMMON WEALTH.

I represent sir William Walworths place,  
A Fishmonger, and Maior of London twice,  
I slewe Iacke Straw, who sought my kings disgrace,  
and for my act reapt honors of great price.  
First knight was I of London you may reade,  
and since each Maiorgaines knighthood by my deede.  
Yea for that deede to London I did gaine,  
this dagger here in armes giuen as you see,  
I won my companie this creast which doth remaine,  
this to my selfe and my posterite.  
Thus did the King with honors me adore,  
and Fame herselfe still laudeth me therefore.

It is to be vnderstood that sir William Walworth pointeth to the honors wherewith the king did endue him, which were placed neere about him in the Pageant.

The first was the dagger giuen in the shield to the Cite of London, the second was the creast giuen to the Companie, namely two armes bearing vp a crowne, and the third was to the said Walworth and his posterity for euer, two armes bearing vp a milstone, shewing thereby that the said sir William Walworth performed a matter so vnpossible, as it is for a man to holde vp a milstone betweene both his armes.

TIME.

Time serues for all things,  
Time runneth fast,  
We craue your patience,  
for the time is past.

FINIS.

[The early mention of the scarcity of fish, and the advisability of increasing the supply, is curious and not inappropriate to the events of the present day.]

Lewisham Wells.



HE fashion of using springs and wells possessed of mineral qualities for healing and restorative purposes is of considerable antiquity. It dates back to a much earlier period than that of sea-bathing. The Romans, we know, when masters of this country, were familiar with the valuable properties of the warm springs of Bath, and they named them *aqua solis*, the waters of the sun, and *fontes calidi*, the fountains of heat, with special reference to their naturally warm and health-giving character. At other places in Britain there are clear evidences that mineral springs were known to the Romans, and were used by them. For the sites of their buildings we find that they often selected the vicinity of such springs, showing in this the same good sense which usually marked their choice of a genial aspect and pleasant surroundings for their habitations. In later times, when ignorance and superstition were engendered and encouraged by a corrupt religious system, these wells were regarded with peculiar reverence, and were resorted to for their supposed miraculously healing powers. In these cases the presence of natural medicinal qualities was ignored in order that while the credit of the cure should be given to the honour of the patron saint, the offerings of the convalescent should enrich the funds of the church. St. Dunstan, after his famous encounter with the Evil One at Glastonbury, is said to have quenched the fiery heat of his tongs in a stream which from that circumstance became thermal and chalybeate. Some customs in relation to mineral wells which have been preserved until recent times, are of such a character as to lead to the belief that they are descended from times anterior to the introduction of the Christian faith in this land. A noteworthy instance of this is to be found at St. Teclis's Well, in Wales, where, accompanied by much mystic ceremony, a cock or hen is offered by the person seeking for restoration to health in a very similar manner to that of the heathen sacrifices to *Æsculapius*.

To what antiquity the Lewisham Wells

may be referred it is difficult to say. There can be no doubt that they were celebrated in times anterior to the Reformation ; this is indicated by the name Lady Well, which still designates the spot ; but we do not possess any clear historic evidence until the year 1648, when an event occurred which made their virtues famous. What those special virtues were, and how they were discovered, we now proceed to narrate. Benjamin Allen, M.B., in his *Natural History of the Mineral Waters of Great Britain* (London, 1711, 8vo.), classes medical springs under five general heads. These are again subdivided into various classes. "Dulwich Water," as he calls the Lewisham springs, comes under the head of aperitive waters,\* and it is described specifically as "A Water medicated with a Salt of the Nature of common Salt, but of a mixt Nature, with a Nitrous Quality, and a little more Marcasitical" (than the water in Hertfordshire). In the year 1680, John Peter, a physician, published a curious little treatise† upon these wells, in which he says that pigeons frequented the springs so much on account of their partiality for the water that the place received the name of "Pigeons' Quillet."‡ The manner in which the virtues of the water were discovered is curious. A poor woman, afflicted with a loathsome disease, whose case had been given up as hopeless by the doctors, was advised to try the water, not because of any known virtues therein, but because her habitation was near the springs. She used the water outwardly and internally with such good effect, that, although her distemper had assumed serious and malignant symptoms, she found herself quickly restored by its daily use. From this circumstance the spot acquired some popularity and patronage. The

\* Under the same head are classed the medical waters of Shooter's Hill, Streatham, Lambeth, Kensington, and Epsom.

† "A Treatise of Lewisham (But Vulgarly Mis-called Dulwich) Wells in Kent. Shewing The Time and Manner of their Discovery, the Minerals with which they are Impregnated, the several Diseases Experience hath found them good for ; with Directions for the Use of them, &c. By John Peter, Physician. London, Printed by Tho. James for Sam. Tidmarsh at the King's-head in Cornhill. 1680." A copy is in the British Museum Library.

‡ "Quillet" = a croft or grassyard."—*Halliwell-Phillips.*

waters were given gratis to all comers. "As God hath freely bestowed his favours upon this water, so it is now dispensed *gratis* to any that desire it, either to themselves, or to any they shall send for it, every one being left at liberty to gratifie the Poor people (that attend there dayly to cleanse the Wells, that the water may be taken up fresh and pure) as they shall think fit, there being no customary usage, or fixt gratuity apportioned." Dr. Peter's book, although decidedly readable and even amusing, is apt sometimes to draw upon the imagination. An attempt to enclose the Wells with a brick wall, and to give the profits of such monopoly for the "Poor's use," was, it tells us, frustrated by the Divine hand in a striking manner. The water lost its virtue, "taste its *odour*, and effects," proving that "in behalf of the Poor (incapacitated to right themselves) God oftentimes immediately steps in for their assistance." The scheme of enclosure was abandoned. In a not less wonderful manner were the dealings of Providence manifested in the cures which attended the patients who drank the waters under Dr. Peter's personal supervision. The Wells seem, indeed, to have been a kind of Bethesda, where were cured all kinds of diseases without the angel's presence to trouble the waters. They were useful for affections of the liver and of the spleen, for black and yellow jaundice, for tumours, for worms, and for gout. It "corroborates the Brain and Nerves, and so prevents or cures the Apoplexy, Falling Sickness, Palsy, Dizziness, Ach of the Head, and all such like Symptoms." Nor is this all ; "it maketh gross and fat Bodies lean, and the lean fleshy." For external affections its potency is not less remarkable. "Leprosy, Itch, Scabbs, Pimples, Ring-worms, Scurvy," are cured by its use ; "it dissolves tumours, and cureth old Ulcers." Dr. Peter tells us that the substances peculiar to the water were Nitrous Salts, Alum, and some Sulphur. The same authority gives eight and a half pints a day as the quantity to be drunk by the patient. This was the maximum, and it was supposed to be reached after a course of ten days' practice. It was to be drunk soon after sunrise, and in a warm state, unless the patient was of a robust constitution.

Various names have been given to the Lewisham Wells by different writers. Ben-

jamin Allen speaks of them as Dulwich Water, but Dr. Peter contends for the name Lewisham Wells, and he quaintly remarks that "we should even confront *Providence* itself, if we should not stamp the Name of the Parish upon these Wells, where the disposing and digitating hand of *Providence* hath destined the eruption of those Springs that supply them. The first terminating or setting out of the *Bounds of Parishes* were not so void of Providential direction, or so casual as some may opine. Upon which consideration I take it to be a Right due from everyone to give these Waters their *Proper Names*, viz. *Lewisham Wells*."

The wells whose virtues Dr. Peter praises so much were situated at Westwood Common, about two miles west of the parish church. Those mentioned by Allen, and described as being "at the Foot of a heavy Clay Hill, about 12 in Number," were situated near Lady Well Station. Two of the old wells were in existence until about the year 1866, when they were ignominiously destroyed by the construction of a sewer. This destruction was unfortunate. It is but fair, however, to say that they had for some years previously fallen into disuse and decay. Fortunately, we have preserved for us in that part of Charles Knight's *Journey-Book of England*, which relates to this neighbourhood (*The Journey-Book of Kent*, p. 59), a little woodcut of the "Lady Well," from which it appears that the water was almost close to the surface of the ground—so close that a child is represented dipping a jug into it. The well was enclosed by an iron railing carried upon upright wooden posts.

GEORGE CLINCH.



## Precious Stones.

A CHAPTER IN THE HISTORY OF PERSONAL  
ORNAMENTS.

BY HENRY B. WHEATLEY, F.S.A.

### PART I.

**W**HEN we use the expression "precious stone," we must be content to understand it in a conventional sense, for one at least of the most precious of the class is not really a stone at

all. The pearl is a mere concretion of the carbonate of lime forming the shell of the oyster or mussel, which accumulates upon some foreign body accidentally introduced—usually a grain of sand—for the purpose of preventing the irritation its roughness would otherwise occasion to the animal. There are three terms, viz., precious stone, gem, and jewel, which are constantly confused, and which require a more rigid definition than is usually given to them. The expression "a precious stone" explains itself, and includes both the raw material and the artistic product; for every gem is a precious stone, but every precious stone is not necessarily a gem. The term "a gem" is conventionally applied to an engraved stone, and the value of the gem in general depends more upon the artistic skill of the engraver than upon the preciousness of the material in which it is displayed. A jewel is a precious stone set in an ornamental form, as a ring or a brooch, but oftentimes it is merely a specimen of ornamental work in some precious metal—a trinket, in fact. An attempt has been made to divide off the chief of the precious stones, such as diamonds, pearls, rubies, etc., from the less valuable ones, and to style them gems; but this is not in consonance with sound practice, for engraved gems are not always remarkable for the value of their materials.

Precious stones have always been highly esteemed by the Jews, and the Bible is full of references to them. In that remarkable twenty-eighth chapter of Job, where the patriarch speaks of the knowledge of natural things, we read of sapphires, of the precious onyx, of corals, of pearls, of rubies, and of the topaz of Ethiopia. Besides the separate stones mentioned in various parts of the sacred volume, there are three distinct lists of precious stones: 1. The description of the four rows of three stones each, with the names of the children of Israel engraved upon them, which composed the breastplate of judgment (Exod. xxviii. 17-21; xxxix. 10-14). 2. The list of the ornaments of the King of Tyre, comprising nine stones, viz., sardius, topaz, diamond, beryl, onyx, jasper, sapphire, emerald, and carbuncle (Ezek. xxviii. 13). 3. The apocalyptic vision of the heavenly Jerusalem, in which the twelve stones named jasper, sapph-

ire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprasus, jacinth, and amethyst, figure as the foundations of the heavenly city (Rev. xxi. 19-21). There has been considerable confusion in the translation of the names of some of these stones, and the Authorized Version is often incorrect. Thus there is every reason to believe that the diamond was confounded with the white sapphire or corundum. Chrysolite was the same as our Oriental topaz, and the topazion was the peridot, a yellowish-green stone. The twelve precious stones mentioned in St. John's vision are not arranged in the order of those on the breastplate of the high-priest, but according to their shades of colour, and here and elsewhere the writer of the book of Revelation exhibits an intimate acquaintance with the colours and qualities of the gems.

Pliny is our great authority respecting the mineralogy of the ancients, and his references to books that no longer exist show that before his time quite an extensive literature had grown up on this interesting subject of precious stones. One of the earliest writers was Sotacus, who had seen at the Persian Court a wondrous gem, colourless and transparent, found in the serpent's brain. Mr. King considers this to be the earliest notice of the true diamond. Gems and precious stones have been offered to the gods from the earliest times, and these valuable objects were to be seen in the ancient temples, arranged with the greatest profusion. The contents of the treasury of the Parthenon are enumerated in Boeckh's *Inscriptions*, but the Greek temples seem poor when compared with the shrines of imperial Rome. The appreciation of precious stones in ancient times does not appear to have been universal, if we may judge from an incident in the war with Persia in the reign of Diocletian, related by Gibbon, who writes: "A bag of shining leather filled with pearls fell into the hands of a private soldier; he carefully preserved the bag, but threw away its contents, judging that whatever was of no use could not possibly be of any value."

The romances of the Middle Ages and their successors are full of gorgeous accounts of buildings ablaze with the lustre emitted from precious stones. Stephen Hawes's *The Passe-time of Pleasure, or the Historie of Graunde*

*Amoure and la Bel Puce*, contains a description of a hall framed of jasper with crystal windows, and a roof overspread with a golden vine, whose grapes were represented by rubies; the floor was paved with beryl, and the walls were hung with rich tapestry. Sir John Mandeville describes a hall which contained "a vine made of gold, that goeth all aboue the hall, and it hath many branches of grapes, some are white, etc. All the red are rubies, etc."

In John Norton's *Ordinal* there is an account of an alchemist who projected a bridge over the Thames of a very remarkable character:

Wherfore he would set up in hight  
That bridge, for a wonderfull sight,  
With pinnacles guilt, shininge as goulde,  
A glorious thing for men to behounde.  
Then he remembered of the newe,  
Howe greater fame shulde him pursewe,  
If he mough make that bridge so brighte,  
That it mough shine alsoe by night.

And in order to obtain this result he studded the pinnacles with carbuncles, which diffused a blaze of light in the dark.

Richesse, in the "Romaunt of the Rose," is covered with precious stones:

But alle byfore ful solitilly  
A fyn carboncle sette saugh I.  
The stoon so clere was and so bright,  
That also soone as it was nyght,  
Men myghte seen to go, for nede,  
A myle or two, in lengthe and brede.

Lucian relates that the lychnis (lamp-stone) fixed in the head of the goddess Astarte's statue, lighted up the whole temple in which it stood; and Alardus, a Dutchman, writing as late as the year 1539, states that a chrysolampis, set in a gold tablet dedicated to St. Adelbert, gave out sufficient light to serve instead of lamps, for the reading of the hours late at night.

Chaucer, in his *House of Fame*, refers to a book called the *Lapidary*, apparently *Le Lapi-daire de la vertu de spierres*, a MS. of which is preserved in the National Library, Paris.

Most precious stones were formerly supposed to be endowed with medicinal properties and virtues, and among them jasper took the lead in value, Galen himself vouching for its admirable qualities from his own ample experience. It cured fevers and dropsies, stopped haemorrhages, baffled the effects of

witchcraft, and promoted parturition. Emerald jasper was pre-eminent in these qualities, and moreover insured chastity and continence in the wearer, on which account it was considered advisable for ecclesiastics to wear emerald rings. The turquoise was supposed to have many and various good qualities that made it second only to jasper in popular estimation. It was believed to strengthen the sight and spirits of the wearer, to take away all enmity, and reconcile man and wife, and to move when any peril was about to fall upon the wearer. But its most wonderful property was that it protected its wearer against injury from falls. The blood-red cornelian stopped the most obstinate of haemorrhages; coral hindered the delusions of the devil, and was an antidote against nervousness and causeless fears. Crystal clouded if evil was about to happen to the wearer, and the ruby changed its colour on like occasions. Opal sharpened the sight of its possessor, and clouded the eyes of those that stood about him. The diamond was an antidote against all poisons, and the wine-coloured amethyst protected from the effects of intoxication. Hyacinth secured sleep, and agates cured the disease of the eyes called amaurosis. Topaz cured and prevented lunacy, increased riches, assuaged anger and sorrow, and averted sudden death. With such wide-spread belief in the virtues of the stones, possessors of these amulets must have highly prized them, although one would think at times they must have been somewhat disappointed with them. The wonderful properties of one of these stones are set forth in Sir Perceval of Galles (Thornton Romances):

Siche a vertue es in the stane,  
In alle this werlde wote I name  
Siche stone in a ryng ;  
A mane that had in were [war]  
One his body for to bere,  
Ther scholde no dyntys hym dere  
Ne to detho brynghe.—Ll. 1858-64.

The Poles are said to believe that each month of the year is under the influence of a precious stone, which exerts its power over the destiny of any person born during the period of its sway. It is therefore customary among friends and lovers to make reciprocal presents of trinkets, ornamented with the stones appropriated to their birth-months. The following is a list of the stones peculiar to each month, with their meanings :

January.—Garnet : Constancy and Fidelity.  
February.—Amethyst : Sincerity.  
March.—Bloodstone : Courage and Presence of Mind.

April.—Diamond : Innocence.  
May.—Emerald : Success in Love.  
June.—Agate : Health and Long Life.  
July.—Cornelian : Contented Mind.  
August.—Sardonyx : Conjugal Felicity.  
September.—Chrysolite : Antidote against Madness.

October.—Opal : Hope.  
November.—Topaz : Fidelity.  
December.—Turquoise : Prosperity.

As might be expected, authorities differ among themselves as to the moral qualities attributed to the various stones. Shakespeare, in his *Lover's Complaint*, speaks of

Each stone's dear nature, worth and quality, and then goes on to enumerate the "fair gems" :

The diamond,—why 'twas beautiful and hard,  
Whereto his invised properties did tend ;  
The deep-green emerald, in whose fresh regard  
Weak sights their sickly radiance do amend ;  
The heaven-hued sapphire and the opal blend  
With objects manifold.

The comparative value of precious stones has varied greatly at different periods; and the diamond, which now takes the lead as the very chief of jewels, has not always held that position. Even now a perfect ruby, exceeding one carat in weight, is worth considerably more than a diamond. Thus £300 has been given for a ruby of three carats, although a diamond of the same weight would sell for no more than £90.

We will begin our enumeration of the so-called precious stones with a notice of the pearl, because its very name implies the first place.

Pearls are found over a considerable geographical area, but the best are brought from the coasts of Ceylon. Their beauty is entirely due to nature, and art cannot improve it. When the surface is examined with a microscope, it is found to be indented with a large number of delicate grooves, which, by their effect upon the light, give rise to the play of colours.

The largest pearl known to the Romans weighed more than half an ounce, but one in the Beresford-Hope Collection weighs as much as three ounces. It is pear-shaped, and measures 2 inches deep, by  $2\frac{1}{2}$  in circumference at the longer end.

Tavernier mentions in his travels a remarkable pearl belonging to an Arabian prince. He says, "It is the most wonderful pearl in the world—not so much for its bigness, for it weighs not above  $12\frac{1}{16}$  carats; not for its perfect roundness, but because it is so clear and transparent, that you may almost see through it." The Great Mogul offered, by a Banian, 40,000 crowns for this pearl, but the possessor would not part with it. A pearl in the possession of the Shah of Persia is valued at £60,000.

*Perles baroques*, or pearls of an irregular shape, are usually set in some fanciful form with gold enamel. In the Devonshire Cabinet there is a fine specimen of a distorted pearl, which is made to represent a mermaid; and the Green Vaults at Dresden contain a remarkable collection of monster pearls in the shape of human figures, animals, fruits, etc. Black pearls have been very fashionable at times.

Few objects of nature have so many beautiful associations connected with their names as this wonderful gem. The "goodly pearl," and the "pearl of great price," are household words from their use in our English Bible; but interest also centres round the name "Margarite" (Greek, *μαργαρίτης*; Latin, *margarita*), which has given a favourite Christian name to the female sex. This is evidently closely related to the Persian word *mur-wari*, although Grimm has given a different derivation. The very remarkable explanation of the great German philologist is as follows: "Coarse gravel (*glarea*) is termed in old High German, *krioz*, *gries* (masc.); and in the new High German, *gries* (masc.). The Anglo-Saxon *groot* (English, *grit*) means *terra*, *pulvis*; the old Norse (neuter), *griot*, *lapis*. As men found the pearls on the seashore, they took them for stones, and named them, in old High German, *merikrioz* (masc.); in middle High German, *mergries*, or *mergrieze*; in Anglo-Saxon, *mergregret* (neut.). To the ancients, *μαργαρίτης*, *margarita*, was a barbarous word (Pliny, ix. 35). *Mergrieze* affords a correct sense, and cannot be deduced from *margarita*. In *margarita*, therefore, a German word of a very early time has been preserved to us in one of the oldest monuments of our language (Gothic, *marigriuts*, *marigruitts*, or *marigruit*, *mari-*

*gruita*). At a later period it was superseded by the foreign *perula*, *perle*; and we find *mergeizen* used in the sense of grains of sand."\* However ingenious this conjecture may be, there is this fatal objection to it—*μαργαρίτης* was an adjective, the primary substantive being *μάργαρον*, consequently the last part, *γαρίτης*, could not be deduced directly from any German form of the substantive *grit*. As my friend Mr. Danby Fry puts it, the real problem is the origin of *margarite*, not of *margarites*. It is, however, a remarkable coincidence that the Teutonic compound meaning "sea-grit" should so closely resemble the Greek word, which is apparently of Persian origin.

(To be continued.)



## The Antiquity of Surnames.

By A. FOLKARD.



HERE are few subjects as to which more divergent opinions have been expressed than as to the period at which surnames were first adopted. The fact seems to be that the generality of inquirers have contented themselves with the conclusions of the earlier writers on this topic, and have not given due consideration to the mass of evidence which has been developed since the time such conclusions were formed. As will be seen hereafter, this additional evidence has but just served to awaken doubt as to the correctness of the limitation to their use which has been assigned, but little endeavour appears to have been made to analyze and digest it. It will be the object of this article to briefly submit to the reader some of the more salient points of that evidence, chiefly as it affects the antiquity of the practice among our Anglo-Saxon forefathers; but, secondarily, an endeavour will be made to show that they even perhaps derived the custom from a still greater antiquity, and that it was certainly not unknown among the races across the German Ocean from which they themselves sprang. Research through the records now available

\* Grimm's *Deutsche Grammatik*, 1831, part iii., p. 380.

to inquirers, dating from the earliest periods, and mainly consisting of the charters and writings appertaining to the old monastic institutions of the Low Countries and the Norman provinces of France, has gone far towards demonstrating that the use of surnames is of no modern date, and that even among the wilder peoples of the Allemanic races, surnames—as *family* names, and altogether apart from such as were employed to denote mere characteristics—were neither unknown nor uncustomary.

Before proceeding to give the grounds for these conjectures, such as the writer has been able to gather, it may be as well to refer to what one of the earliest authors dealing with this topic has advanced. That admirable authority, Camden, we find writing: “About the yere of our Lord 1000 (that we may not minute out the time), syrnames began to be taken up in France, and in England about the time of the Conquest, or else a verie little before, under King Edward the Confessor, who was all Frenchified. And to this time do the Scottishmen refer the antiquities of their syrnames, although Buchanan supposeth that they were not in use in Scotland many yeres after. But in England certain it is, that as the better sort, even from the Conquest, by little and little tooke syrnames: so they were not settled among the common people fully, vntil about the time of King Edward the Second, but still varied according to the father's name.” Thereupon the great historiographer proceeds to deal out cruel ridicule upon those who, as he thought, deluded themselves by the belief that they could trace, by similarity of names, the probability of their descent from dates long anterior to that which he assigned as that of the institution of surnames. It should be observed, however, that since Camden wrote, now more than three hundred years ago, far more material has become available from which to obtain evidence than existed during the Elizabethan era.

Space will of course preclude quotation from the many authors who followed in the wake of Camden. Among these may be prominently mentioned Du Cange, Pegge, Sharon Turner and others, who all held to the view that in England, at all events, the introduction of surnames arose certainly not

earlier than under the reign of King Edward the Confessor, who was undoubtedly, as Camden quaintly puts it, “Frenchified” in all his tastes and habits. As all the authorities above-named have confined their remarks mainly to the introduction of the practice in the British Isles, it may be argued that their opinions do not affect the question raised by the writer as to the antiquity of the source from which that introduction arose; but we shall see that there are other authorities who claim to find proof that even within these islands the practice was not uncommon long antecedent to the period assigned by the writers quoted.

Here we may pause in our review of the antagonistic opinions held by different students to consider how far it could be consistent with even a very moderate degree of civilization that there should be no means of distinguishing either families or individuals. Consider the hindrance to all sorts of business either public or private which must result from such a want! And it must be tolerably evident that even in very early times the amount of designation that could be found in such nomenclature as *Ulfrie the White* or *Leofric the Red* must prove insufficient for the purposes of even the most limited community which was possessed of the slightest rudimentary civilization. We find such insufficiency perplexing a scribe of the time of Richard II., who, having to draft a deed involving two Simons, after having described one of them as “*Simon Blondus*” (or Fair), had to content himself with referring to the second man as “*another Simon*.” Further evidence of such insufficiency being felt we have, though of a date which would fail to afford much support to the argument, were it not that it relates to the Irish, who were at the period to all intents and purposes mere savages, divided into small clanships.

In 1465 King Edward IV. actually passed an Act to compel the Irish people to adopt surnames, and making it lawful to kill anyone as a “robber” who could not prove his use of one, unless he were accompanied by some one possessed of that voucher for respectability. We may well conclude, therefore, that to enable a country to be ruled on civilized principles some fuller designation than that afforded by personal peculiarity or employ-

ment was a necessity strongly apparent. Now such principles undoubtedly formed the groundwork—imperfectly as they may have been acted upon according to our present notions—of our Anglo-Saxon forefathers and of their progenitors in the countries across the German Ocean, and it would be almost impossible to credit that the power of clear individual designation was wanting to them. Let us turn, therefore, to those authorities who believe in the existence of such a power at dates much earlier than the writers before quoted have assigned as their limit.

No modern writer on the subject of surnames has perhaps done more to elucidate it than the late Mark Antony Lower, and yet even he confesses it to be one so vast and far-reaching that he can only claim to have dipped into it. Still, no authority hardly can be more safely quoted than Mr. Lower, who, in his introduction to his *Patronymica Britannica*, wrote: "They were occasionally hereditary among the Anglo-Saxons at a date anterior to that event (*i.e.*, the Conquest), and many generations before the general adoption of family designations." Mr. James Finlayson, in his *Surnames and Sirenames*, also contends that the practice is of much older date than generally thought. Mr. Ferguson, in his but comparatively lately published work on English surnames, expresses his agreement with Lower as to the very early date of their occasional use; while Kemble, in his *Names, Surnames, and Nicknames of the Anglo-Saxons*, also gives such a view support. It appears to the writer, however, that there is a considerable amount of evidence that the use of surnames was far more common than even these authors claim for it. It does not do to dogmatize on any subject enveloped, as this is, in the mists of an antiquity impossible to penetrate with full clearness. Facts may be stated, but the deductions to be drawn from them will of course vary, and perfect coincidence of opinion cannot be expected.

And first it may well be considered what reasons existed in olden times for the general limitation to the use of a single name in documents. Primarily, it may be argued that in many cases the same cause may be assigned for the practice as has led historians of modern date to allude to notabilities such

as Cranmer, Wolsey, Peel, and others only by the ir surnames; but of course this would apply to but few of the instances which have to be dealt with. The most probable explanation is the same which undoubtedly accounts for the custom of abbreviation in all old writings—abbreviations so peculiar and obscure, that many occasionally occur which baffle the most patient and accomplished of antiquarian inquirers—and that was the need of economizing the valuable prepared parchment, and the laborious character of the penmanship adopted, which rendered it desirable to lighten it as much as possible. Hence it may well be that the old scribes confined themselves to such designations as would satisfy the circles in which the parties were concerned. What is strongly confirmatory of the possible correctness of this hypothesis is the fact that in the case of nearly all the old Anglo-Saxon charters granting manumission to slaves—the lowest, it should be borne in mind, of the grades of the social community—and in which cases, of course, the clearest identity should be recorded, a very large proportion of these unfortunate creatures were designated by double names; the character of the second one being such as to preclude the probability in nearly every instance that they were mere nicknames, or derived only from personal peculiarities or attributes.

It will be as well, in the furtherance of the writer's object, if, having referred to this part of his subject, he here gives the evidence in proof of what he has above stated. Chiefly from the manumissions given in Thorpe's *Diplomatarium Anglicum Evi Saxonici*—which are nearly all without date, and may vary in that respect to quite the earliest periods of Saxon occupation in England for all that is known or can be proved to the contrary—are extracted the following names: Osborne Clopel; Abuneth *Ælfnorth*; Bystan Hate; Alword Child; Adogre Milian (this one *circa* A.D. 940); Unjost Cilifri; *Æthelwine* Muff; Godric Map; Richard Kykebeam; Alfric Hals; *Ælfgar* Hellebula; Osbern Fadera; Algar Palard; Alfred Pugard; Edwi Nobal; Ayleword Pudding; Edith, daughter of Leofric Loc; Aylword Wuding; Halwyn Hoce; *Ælgrifa* Maphap; *Ælfric* White; Godwin Black; Edith, daughter

of Godric Cocraca ; William Hoseth ; *Ælfric Hasl* ; *Ælwi Black* ; Roger Derendig ; Godwin Bake (still a Cornish surname) ; *Ælfric Cerm* ; *Ælfric Scot* ; *Ægelric Scot* ; Gunhild Thirkill ; *Scewi Hagg* ; *Wulfwine Hareberd* ; Godric Ladda ; William Lambert ; *Alfric Spot* ; Robert Pudding ; *Rotbern Sceanca* ; Richard Trenchard ; William Mariscal ; *Wulfric Wig*. The foregoing examples are but a few of many hundreds of similar instances that might be quoted, and they are all taken from the manumissions made or registered at the Church of St. Peter's, Bodmin, Cornwall, a locality which cannot but be considered sufficiently distant from much chance of intimate intercourse with the French coasts by the lower orders of the people. Here we have the slaves, the lowest and most degraded in the social scale, designated by two names. And why? Evidently because in such cases power of distinctive recognition was a necessity too imperative to be curtailed by considerations for economy of parchment or the labour of the scribe. It is worthy of observation here that in nearly all cases of signature by clerics as witnesses, but one name, and that the Christian name, is signed to deeds which give two to the slave.

Mr. Lower, to whose opinion reference has before been made, affords us strong evidence of the use of a family surname among our Anglo-Saxon forefathers. In the introduction to his before-mentioned *Patronymica Britannica*, he quotes in support of his contention of the greater antiquity of that use from the *Codex Diplomaticus* : "Hwita Hatte was a keeper of bees in Hæthfelda: and Tate Hatte, his daughter, was the mother of Wulsige the shooter: and Lulle Hatte, the sister of Wulsige, Hehstan had for his wife in Wealadene. Wifus and Dunne, and Seoloce, were born in Hæthfelda ; Duding Hatte, the son of Wifus, is settled at Wealadene; and Ceolmund Hatte, the son of Dunne, is also settled there ; and *Ætheleah Hatte*, the son of Seoloce, is also there ; and Tate Hatte, the sister of Cenwald, Moeg hath for his wife at Weligan ; and Eadelm, the son of Herethrythe, married the daughter of Tate. Werlaff Hatte, the father of Werstan, was the rightful possessor of Hæthfelda." In this document we have an instance where it was evidently desired to establish a claim to property. In such a case

clear identification of all the branches of the family was most desirable, and hence it will be observed the surname is expressed or implied to every lineal member of it; while collateral members, whose identification was of remote interest, received but one name from the composer. This deed is, unfortunately, not dated, but it is in Saxon, and considered by Lower most certainly to be of a date prior to the Conquest. In 980, nearly one hundred years before that event, Edwardus Snew founded the Cell at Cranbourne, Dorset. In 962, according to the *Chartæ Anglo-Saxonice*, we find mentioned Wulfsige Tydiceseg; and in 963 *Æpelstan Cirdward* signs as a witness. *Ælfrich Modercope* is appointed Abbot of St. Edmund's in 1060, *Ælfric Wightgares* being also named.

Before quitting the evidence of Christian and surnames being applied to the lower orders in Anglo-Saxon times, it may be pointed out that, had the surnames quoted merely been nicknames or only personally descriptive, such could have been readily applied in all cases where distinctiveness was required, as in the charters of manumission. It is only reasonable, therefore, to conclude that, in the instances of single names occurring in such deeds, the surname was unknown, or had been dropped owing to conditions which, as will presently be shown, have led to similar results even up to our own day. From this the inference may be drawn that the double names quoted were properly "sur," or family names. Another form of the surname commonly appears in a compound with a distinctive Christian name. A man signing himself "Durkytel," writes respecting his "brother's sons, Ulfketel and Durfketel." Here there are evidently a father and his two sons with the father's brother, all with the present not uncommon surname of Ketel, or Kettle. Further evidence of this form is afforded in a deed of manumission whereby Sœwold and his twin sons, Scirewold and Brihwold, are set free ; and, indeed, such cases are so commonly met with that they largely account for the prevalence of single names in Anglo-Saxon writings. Not unfrequently it happens that the surname precedes the Christian name in these compound words ; and the transfer of position seems also not to have been unusual, for we find the name of *Æthelred*

Mucil, father of the wife of King Alfred, in several instances written Mucil *Æthelred*. One case may be cited in this connection where *Ælf* is evidently the prefixed cognomen or patronymic, the allusion being to *Ælfeges*, *Ælfstane*'s son, and *Ælfrices* his brother. Also *Ælfere*, *Ælfrices*' father. In both cases the date is of 962.

Enough has been given to establish the fact that at dates long anterior to the Conquest surnames were in use among the Anglo-Saxons, as also to show that they were, as a rule, only used in documents wherein the occasion to particularize was important.

(*To be continued.*)



## Quaint Conceits in Pottery.

BY LLEWELLYNN JEWITT, F.S.A., ETC.

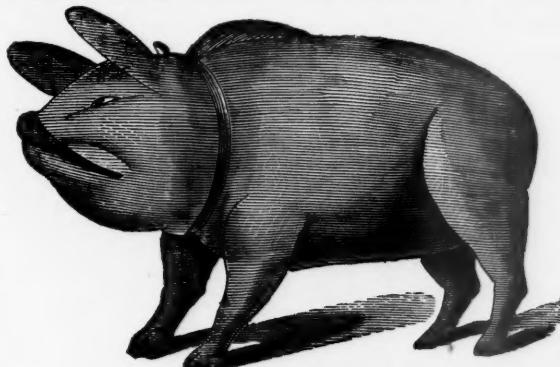
### II.—“SUSSEX PIGS” AND “TOBY FILL-POT” DRINKING VESSELS.

**H**AVING in an earlier volume of *The Antiquary* taken occasion while giving “a few words upon Drinking Vessels in the form of a Bear,” to introduce some illustrative engravings of typical examples of those curious productions

“Toby Fill-Pot;” and in my next to follow up the matter by describing some vessels in form of mounted knights and other like and equally quaint conceits of the old workers in clay.

The “Sussex Pig,” like the Bear-formed drinking vessels, is so constructed that it can stand either upon its four legs, in a natural attitude, or upright on its hams and tail; and, like the Bear, the head lifts off and forms a cup for drinking from. An example in my own possession is remarkably well formed, and the body would hold, I suppose, about a quart of liquor. It is made of a fine clay, and well glazed with somewhat of a “Rockingham” glaze over a delicately mottled surface, which gives it a peculiarly rich and pleasing appearance. When filled and set upright on its tail ready for use, the head serves as a cover or lid, and the fore-legs do duty as a handle. The head, when removed for use, forms a good-sized and well-shaped cup, and the snout becomes a convenient holder. The ears being brought forward, they and the snout form three legs for the cup to stand upon.

The “Pig,” thus described, is one of the old institutions of Sussex, and is still occasionally used both at weddings and on other festive occasions, when it takes its place at



THE SUSSEX PIG.

of the potter's art, it has occurred to me that a brief notice of one or two other varieties of vessels of an analogous kind would, in like manner, prove of interest to my readers. I therefore desire on the present occasion to call attention to the “Sussex Pig,” and the

table as a Loving Cup. At the former, the body being filled with the liquor, the head is taken off, filled to the brim, and each guest is invited, and expected, to quaff it off, and thus “drink a *Hogs-Head* of Ale to the Bride's health.” The heartiness and appropriateness

of the toast being of course literally carried into effect by drinking from the cup-formed *head* of the ceramic *hog*. As a "Loving Cup" it is thus passed round, each in succession drinking a "hogshead" of liquor in pledging the bride, or an honoured guest.

The Pig, it may be incidentally mentioned, is recorded as the badge (or, as I have seen it expressed, the crest) of the County of Sussex, as the White Horse is that of Kent; and it is said by Mr. Egerton, with its appropriate motto, to be attributed to that county as pointing to a temper on the part of its inhabitants which may be either simple obstinacy or that honourable sturdiness of resistance to pressure, whether in matters of opinion or of practice, which in England produces village Hampdens, and fortunately, when occasions need, national ones also. The badge or crest is said to be a "Hog" passant, and the motto, "*We wun't be driv!*"

Whether or not the Pig, as used for a drinking-vessel, is, or was, the accepted badge of the county, certain it is that Sussex has always been famous for its pork and its bacon, the excellence of which has become proverbial; and equally certain it is that the flesh of the hog has always been one of the standard dishes of the people, and has formed the substance of many a Christmas and other present in the olden time. Thus, for instance, on Christmas Day, more than two centuries ago, the Rector of Horsted Kynes records that "*I sent to Mr. Hely a ribspar and hoggs puddings, for which he return'd me a box of pills and sermons;*" the "ribspar" being what is usually called the "spare-rib," or "sparrib." Again, on Christmas Day, 1667, "*I sent Mr. Herryman a faire large ribspar and hoggs pudding worth 4s., for the which he returned mee 24 oranges and 6 lemons.*" Again, in the instance of two days' feasting in another Sussex house, the bills of fare were, for New Year's Day, "Plum-pottage, calve's head and bacon, goose, pig, plum-pottage, roast beef, sirloin, veale, a loin, goose, plum-pottage, boiled beef, a clod, two baked puddings, three dishes of minced pies, two capons, two dishes of tarts, and two pullets;" and on the next day, "Plum-pottage, boiled leg of mutton, goose, pig, plum-pottage, roast beef, veal, leg, roasted

pig, plumm-pottage, boiled beef, a rump, two baked puddings, three dishes of minced pies, two capons, two dishes of tarts, and two pullets."

The drinking vessels known by the expressive name of "Toby Fill-Pot," are moulded in form of a short podgy man, with tolerably capacious paunch, dressed in old-fashioned garb, and bearing "cock-and-pinched hat," the three pinches of which—one in front over the forehead, and the other two one on either side—serve as spouts for



TOBY FILL-POT.

pouring out the liquor; while the crown of the hat itself lifts off for use as a cup for drinking from. In some, indeed, in most instances, the figure is standing, but in others, seated. Sometimes a jug, foaming with frothed liquor, is held in one hand, and a drinking mug or glass in the other; in other instances a snuff-box is held, from which a pinch of the pungent powder is being taken in the most approved and experienced manner; in others both ale-mug and snuff-box are held, but in all cases the "jolly toper" is made to

wear a thoroughly satisfied and happy expression of countenance, and to be in the height of enjoyment.

The dress is, in its form and colouring, in many instances that of the old-fashioned country clergy of a century or more ago—men of the “Vicar and Moses” type, to whom I shall again have occasion to refer, and who have in many other ways been made the butt of the potter.

The “Toby Fill-Pot” jugs, which in all cases appear to have a handle at the back of the figure, are sometimes met with in ordinary earthenware, either of brown body or covered with a rich brown Rockingham glaze, or of white or cream-coloured earthenware, and sometimes even china, more or less richly, and even gaudily, painted, and now and then gilded. In size they vary from holding a quart or three pints down to a lesser capacity; and the design was, in some instances, adopted for jugs of quite a small size. In my own possession, besides the larger ones, are two or three, the smallest of which is only about three inches in height.

Somewhat akin to the Toby Fill-Pot is the Bellarmine, on some examples of which hands are introduced; but of these I defer any notice until another opportunity, later on, offers itself, when I shall endeavour to say a word or two as to their origin and historical allusions.



## Beatrice Cenci.

BY RICHARD DAVEY.

**H**E name of Beatrice Cenci is one which ought to have been buried in oblivion; and if she has now to undergo the ignominy of being overthrown from the lofty station upon which political and religious prejudices have placed her, her over-zealous and to a certain extent ignorant admirers are alone to blame. They set her up for honour, and now Truth and her own testimony mute for three centuries step forward to hurl her from her pedestal.

When I wrote my serial in the *Spirit of the Times*, I proved that her heroic virtues

were grossly exaggerated, and I clearly saw that she was, to use the vulgar expression, “no good.” I had a copy of the Vatican MS. sent to me by Mgr. Nardi, and those portions of the trial which Farinacci, her advocate, has published at the end of his famous defence, and these, with Canon Torrigiani, Signor Scolari, and D’Albono’s books, assisted me in detecting a number of inconsistencies in the tragic legend which has so singularly influenced literature and art both native and foreign.\*

I had long since made up my mind that the celebrated portrait in the Barberini Palace at Rome was either not by Guido or else not a portrait of Beatrice at all. It is now clearly ascertained that it is by Guido, and emphatically not a likeness of the parricide. It is also, as we shall see in the sequel, equally positive that Beatrice Cenci was not a girl of sixteen, but a woman over twenty, and moreover the mother of an illegitimate child, whose father assisted her to perpetrate her crimes. But we will at once proceed to examine this all too famous story step by step, and we shall soon perceive that if it is not as romantic as the one so familiar to readers of Shelley, Stendhal, Story, Querazzi, the Duchesse d’Abrantes, etc., it is nevertheless deeply interesting, and moreover affords us a very remarkable insight into the manners and customs of the Romans in the sixteenth century.

We have hitherto been assured that “Beatrice Cenci belonged to one of the oldest and noblest families of Rome.” She was the daughter of Francesco Cenci, who was the bastard son of Christoforo Cenci, clerk of the Apostolic Chamber, honorary Canon of St. Peter’s, and Papal Treasurer to Pope Gregory XIII. A number of contemporary documents and accounts concerning him have been lately discovered in the Roman State archives. He was not in full orders—only titular Canon of St. Peter’s, but at one time he undoubtedly administered the parish church of St. Thomas near the Cenci Palace. The Roman house of Cenci is exceedingly ancient and respectable. It derives its name from the family of Centii, which is of Republican origin, and dates therefore

\* I have compiled a complete list of the numerous works on Beatrice Cenci.—R. D.

back to times beyond the Cæsars. We read of it frequently in the mediæval history of Italy, as always siding with the Ghebellin or Papal faction, and as even being strong enough, assisted by familiars, to take sides either with or against houses as powerful as were those of the Barons Orsini, Colonna, Frangipani, Savelli, Monterone, etc.

In 1112 Bishop Cenci built the quaint little church of San Tomaso à Cenci, which adjoins the famous family mansion near the Ghetto, or Jews' quarter of Rome. During the thirteenth, fourteenth, and fifteenth centuries the Cenci figure frequently as amongst the most honourable of the Roman patricians, but toward the middle of the fifteenth century they appear to have lost a considerable part of their wealth and influence. This was amply made up for by the aforesaid Christofero Cenci, Apostolic Treasurer to Pope Pius V., and father of the notorious Francesco. All who are familiar with Papal history will remember that this holy Pope was far more occupied with the spiritual concerns of the Church than with those of his temporal kingdom.

Taking advantage, therefore, of the Supreme Pontiff's indifference, Messire Christofero failed not to rob his Holiness right and left, and to appropriate to his own use the money entrusted to him for the private expenses of the Pope—the most abstemious man imaginable.

At his death it was found that Messire Christofero had amassed a very large fortune, which he left to his only son Francesco.

The family, moreover, had possessions in the Kingdom of Naples, and two residences in Rome itself. One of these is the well-known Palazzo Cenci, at the entrance to the Ghetto, or Jews' quarter, which Shelley shall describe for us: "It is an immense gloomy and deserted pile of massive architecture, without doors or windows, or any sign of human habitation, and tells, as forcibly as a building can, the record of crime. It seems stricken with the curse of which Beatrice Cenci was the victim. It contains a noble courtyard, surrounded with granite columns, and adorned with antique friezes of fine workmanship, built up according to the ancient fashion of Italy with balcony over balcony of open work. I was greatly struck by one of

the gates, formed of immense stones, and leading into gloomy subterranean chambers, through dark, narrow, and lofty passages. I never beheld a fitter abode for deeds of horror, without a name." This palace was restored by Francesco in 1576, and was, probably, the birthplace of Beatrice.

All the various manuscripts of the period which relate this terrible story, those belonging to the Minerva library (of which, through the kindness of Monsignore Nardi, I have a copy), and to the royal libraries of Pavia and Genoa, begin with the self-same words, "*La nefandissima vita*—the most abominable life of Francesco Cenci." I am of opinion that these manuscripts, of which there are several, and their printed editions, are reproductions of the one in the Minerva library above mentioned, evidently written by a witness, and probably printed in pamphlet form directly after the trial for public sale in the streets, a custom still in vogue in Italy whenever there is a notable execution. When the difficulties concerning the confiscated property of the family, which we shall mention hereafter, began between the survivors and the Roman authorities, they must have been withdrawn from the book market, and as many of them as possible destroyed.

The Signor Christofero Cenci, notwithstanding he was in minor orders, lived openly with a woman named Beatrice Arias, whose husband was still living, although apparently he did not trouble himself much about her. Christofero on his death-bed, probably to soothe his conscience, and by the advice of the priest who confessed him, married this woman, whose husband, Giovanni Arias, had conveniently died six months previously. On May 22nd, 1562, Messire Christofero renounced his position of "Clerk of the Apostolic Chamber"—*Officii Clericatus Camera Apostolicae*; and by another document still extant, dated the same day, we learn that he married, with the permission of the Pope, the aforesaid Beatrice.

He died early in June, 1562, leaving, by a will dated 1561, his son Francesco his sole heir, but providing for his widow by bequeathing to her a house to live in, yielding an annual rent of about 500 scudi. In so doing he makes use of a singular phrase: "I do this in the hope that she will live therein

chaste and honest"—*honestè et castè vixerit*. She had not been a widow a month ere she was cited by her son's tutor to appear before the tribunals on a charge of theft. The tutor, who was a priest, accused her of stealing one of his gowns. She was, however, discharged, but whether innocent or guilty it is noteworthy that Beatrice Cenci's grandmother should have been tried for such a misdemeanour. The following year, 1563, she married again, a fellow named Evangelista Recchia, who had been her late husband's agent. He died shortly afterwards, and his wife followed him to the grave in 1574. Her will, however, is dated a year earlier. By it she leaves all her possessions to her son Francesco, except a few minor legacies to her brother Baldassare Arias, a captain in the Pontifical army, and to her sister Lucrezia, wife of Stefano Querra. This last mentioned woman's son subsequently played a conspicuous part in the tragic events which have made such a stir in the world. He is usually known as Monsignore Querra, and in the novels, romances, tragedies, and poems on the subject is described as the young and handsome clerical lover of Beatrice.

From what I have said of the grandparents of our heroine, it will readily be perceived that they were neither of them of much respectability, for Christoforo Cenci was "had up" in the Roman courts about a dozen times for various misdeeds, and his wife once on a charge of petty larceny. Francesco Cenci, the son of this worthy couple, was born in 1549. When he was but eleven years of age he made his first appearance before justice for having, together with his tutor, attacked and savagely ill-treated a man named Quintillio di Vetrabba. His father paid a fine. An account of this affair will be found in *Libri Investigationum*, 1560, fol. 80. At fourteen he was affianced to Ersilia Santa Croce. The novelists generally call this lady "Virginia," and assure us that she was poisoned by her husband, in order that he might marry Lucrezia Petroni. She lived with him twenty-one years, bore him twelve children, and he did not marry again until nine years after her death. She was married to him on Oct. 24, 1565, and seems to have had a good enough influence over him, for during her lifetime he was not in trouble so often as he was subse-

quently. However, he was not long wedded to her before he had a lawsuit with his cousins Cesare and Virgilio Cenci; but on this occasion, whatever the charge was, he was evidently in the right, for there is a verdict extant to the effect that the "brothers Cenci will be pardoned on the conditions that they promise to keep the peace with Marcello Santa Croce and Francesco Cenci, for four years." January, 1567, sees Francesco once more in the law courts, charged with "assault and battery" upon the person of Marcello Santa Croce (his brother-in-law), but he got off on payment of a fine of 10,000 crowns. The following year, 1568, he was again in a serious scrape, and in the Roman Archives we find this curious document (*Libri Costitutorum*, 1572, fol. 85):

22nd 8<sup>ber</sup>, 1568.

LAWSUIT OF LUDIVICO SON OF LORENZO,  
OF ASSISI, MULATEER, AGAINST THE  
SIGNOR FRANCESCO CENCI.

The plaintiff states as follow: "I entered the service of the Signor Francesco Cenci on September 1<sup>st</sup> as muleteer and letter-carrier. I was very badly treated, and as the food provided for me was poor and insufficient, I asked the Signor Agostino, a Venetian, who is factotum in the house of the Signor Francesco, to pay me my wages and let me go. He said he would speak to his master about the matter, and a little later told me that the Signor Cenci had said I was to stay where I was, unless I wished to have my skull broken. At a later hour in the day, the Signor Francesco called me into his study, and shutting the door, without further ado took up a piece of wood and threw it at me, whereby he cut open my head. When he had done this he kicked me out of the room, and called the aforesaid Signor Agostino to him, and told him to pay me my wages and put me out into the street. This took place at Ruffina, near Frascati. I came on at once to Rome and saw G. B. da Sutri about the affair, and he had me cared for by a doctor. G. B. da Sutri is in the employ of the Signor Francesco. He said he would see that I was paid for my trouble and for keeping the matter secret, but no money being forthcoming I determined to have the Signor Francesco brought before the judge." The Signor

Francesco got off by paying 5,000 scudi. In 1572 we find him once more in hot water. This time for locking one of his servants, named Pompeo, in a room for three days without food. He himself gives a version of the affair. "Sir Judge, this is what really happened. I told Pompeo to go upstairs and lock the door at the head of the corkscrew staircase (*scala a lumaca*), because there was a friend staying with me named Alessandro Ogliati, and I did not wish him to go into that part of the house where my women live. I was jealous of him. I went to see if Pompeo had done as I had told him, and I found the door open. This vexed me exceedingly, and I hit him a blow with a stick about the head. I was sorry for it afterwards. I deny having locked him up for three days without food. I only kept him one day in the room." For this offence the Signor Francesco was banished for six months from Rome, but he was afterwards pardoned through the intercession of Cardinal Caraffa, and on paying a fine of 10,000 scudi or crowns.

For some time after this he seems to have kept quiet enough, but on June 12th, 1577, we find him cited to appear before the Governor of Rome by Maria Milanese, his cook.

MARIA MILANESE deposeth: "For some days past the Signor Francesco has been asking me for a certain key which I never had. His children must have it. The last time he asked for it he flew into a passion, because I persisted in saying I had it not. He struck me with the broom stick across the head (you can see the marks), and I fell down swooning. Later on he came to see after me and gave me another blow and kicked me fearfully, calling me all the time evil names. I have been, in consequence, three days and nights in bed with fever and unable to eat." To the credit of Roman Justice, his Lordship was sent to prison this time, and remained in the Castle of St. Angelo some weeks.

Again in 1578 he spent a short time in durance vile, in another prison, Tor Savelli, for blasphemy.

On November 22nd, 1586, he made his will, in which he declares that he wishes to be buried with his family in San Thomaso-a-

Cenci, and that his funeral shall take place at night, and be a very plain one. "Only seven priests and friars are to be present, the orphans, seven torches and no more." He leaves money to all his sons, except the eldest, and also "to my daughters Antonina and Beatrice, now in the Convent of Monte Citorio for their education, each 18,000 crowns, also the rent of the shops in the Piazza della Doganaa with 120 crowns annually." To his illegitimate daughter Lavinia he leaves 5,000 scudi. He mentions his sons Christoforo, Rocco, Bernardo, and Paulo, and leaves them amply provided for. The eldest son Giacomo had evidently already offended him, and he says "although it tears my heart to say so, for good reasons I only leave him 100 crowns in gold, as obliged by Roman law." This will, which still exists, begins with the words, "In the name of the Father, Son, and Holy Ghost," a proof that he was not an atheist, as has been asserted, and it is equally clear that with the exception of Giacomo he had provided for all his children in a handsome and fatherly manner. He had, as we shall presently see, good reasons for disinheriting Giacomo.

Under Sixtus V. Francesco was legitimized by a special decree of that Pontiff, dated May 19th, 1590. He paid 28,000 crowns for this document, in which the Pope mentions the fraudulent acts of his father Christoforo Cenci, his infamous connection with Beatrice Arias, and the doubts entertained as to the validity of the death-bed marriage already alluded to, and concluding by observing that in consideration of the sum paid of 25,000 crowns or scudi, his Holiness is willing to grant the act of legitimization. It should here be observed that during the short but powerful reign of Pope Sixtus, Signor Francesco made himself scarce, and lived at Naples, where probably, if we took the trouble to search for them, we should find some remarkable records of his presence there. Those who know Naples well are aware that certain vices "*Que inter hominibus non nominandi sunt*," have passed from pagan times, notwithstanding Christianity, into common practice. Meantime his wife, Ersilia Santa Croce, after twenty-one years of stormy married life, died. It is only after his return from Naples to Rome that we find him once

more before the tribunals accused of abominations, and heavily fined, as much as 100,000 scudi to save his life. These trials are still extant, most minute in detail, and exceedingly curious as throwing strong light upon the domestic manners of the age, but, as may well be imagined, they are utterly unfit for publication. It is also about this time that we find "Maria la bella Spolentina"—the fair Spoleteine—figuring upon the scene. This woman was the nurse to his youngest son Paul, and his mistress. In September, 1591, we have a charge brought against Francesco by her, for the usual "assaults and battery." This trial, however, upset a very hornet's nest upon his head, for it led to very ugly disclosures concerning his way of life. Amongst the witnesses appears a certain Stefano Bellono, whose evidence is sufficiently characteristic.

April 10th, 1591, STEFANO BELLONO in the box. He declares that: "On Holy Saturday I was helping the Cenci family to pack up, as they were removing to their old house near the Ripetta. The Signor Francesco told me to lead a certain mule, which was very restive. I said I could not, because I am not a professional muleteer. At this he kicked me, and then hit me about the face and ruined my moustachios. Then he called out to his son Bernado, who is twelve years old, and told him to give him the pitchfork, and with this he hit me over and over again. At last I consented to lead the mule, but when we got to Piazza Banchi the mule began to kick, and I was in pain from my wounds, so I let it go, and I don't know what became of it. When I got home again, Maria the Spolentina told me to go up to the Signor Francesco, who was in bed. I at first refused, but they told me that if I disobeyed, worse would befall me, so I at last ascended the stairs and went into where the Signor Francesco sleeps. He sprang out of bed, stripped off my clothes and flung me into a closet, where I remained fasting two whole days and nights."

In November, 1593, after nine years widowerhood, Francesco Cenci, being forty-four years old, married Lucrezia Petroni. These dates prove beyond question that he did not poison his first wife to marry the second. He had for the time freed himself of the Spolentina, and pensioned her off, and

he had moreover paid up about 180,000 crowns to get clear out of the hands of justice. However, three years later the Spolentina caused him to be arrested for non-payment of her pension, and then Pandora's box seems to have fairly opened upon him. Accusations of all kinds literally rained on his devoted head, and he is proved guilty of all manner of wickedness.

(*To be continued.*)



### Newly Discovered Mediaeval Fresco Paintings in an Old Danish Church.

PROFESSOR KORNERUP, the well-known Danish artist and archæologist, has this autumn discovered, and already partly restored, a rare treasure of old wall paintings in Kongsted Church, close to Fakse, Denmark.

Through the professor's careful examination, it has transpired that the entire interior of the church has been completely covered with paintings, which, however, are of different age, as the pictures of the choir and the nearest part of the nave are older and richer than those in other portions of the church. The first-named paintings have already been cleaned from the whitewash of centuries which covered them, the rest is not quite so far advanced.

Professor Kornerup is of opinion that this discovery is one of the most important which has for a long time been made; not only are the different figures good and of great historic value, but the shields and girdles and the equipment of the knights are, according to the learned professor's opinion, almost unique.

Judging from the style of the dresses, Professor Kornerup puts their date at about 1440.

In the choir are representations of the sufferings of Christ: Christ before Pilate, the Scourging of Christ, and the Putting on of the Crown of Thorns; the Saviour carrying his Cross to Golgotha, and the Crucifixion. In the choir is also a representation of the

Trinity: the Father holding the crucified Saviour, and carrying on His breast the Dove, the emblem of the Holy Ghost. To the right of this is the Virgin Mary with the Child; and on the left side John the Baptist, wearing a camel-hair shirt under a wide mantle, and on his arm carrying the Lamb, on which all the sins of the world were to be laid. On each side of these pictures, as well as in the corners of those first mentioned, are painted Angels swinging censers. Under

these are pictures of Saints; of the Apostles there are St. Peter, St. Paul, and St. Andrew; and of female Saints, among others, St. Dorothy and St. Karen. In the nave have so far been laid bare: the Annunciation, the Martyrdom of St. Stephen, the Adoration of the Magi, and the Presentation in the Temple; the paintings in the nave can, however, hardly compare with those of the choir.

GEORG BROCHNER.

Copenhagen.



FIG. I.—STAGE COACH, 1804.

## The Dawn of the Nineteenth Century.

**M**R. ASHTON has lately followed up his previous successes by publishing a most entertaining and instructive book, *The Dawn of the Nineteenth Century*,\* and we venture to predict that there are few of the many readers who will take up this book with delight who have any notion what a distance there is between the present day and a hundred years ago. It is almost incredible when we come to measure the extent of social and political progress which has taken place during the present reign, and it cannot be fully grasped unless we turn to the records of life at the dawn of the century and search out, like Mr. Ashton has done for us in his book, what

\* Published by Fisher Unwin. London, 1886, 8vo., 2 vols.

was then going on. It was, indeed, a strange beginning, from our modern point of view, and the historian of the period will have much to do.

The nineteenth century began its career under very heavy political clouds. Napoleon sent, on the Christmas Day of 1799, his message of peace to George III.; and Lord Grenville sent back one of the noblest replies from the sovereign of a free people to the ambitious despot of a nation who had not yet learned how to be free. How this was followed up by a war which has not even yet quite lost touch with the present age, it is not for us to record. Great heroes, sailors, soldiers, statesmen, died in the service of their country, and their funerals, stately and pompous, enter largely into the festivals of the period. One of the earliest outcomes of this state of military tension was the inauguration of the Volunteer movement. And then, finally, before the century was very old, and before it had begun that progress by

which it is so essentially marked, peace was proclaimed.

But all the while that war and its many results—not all of them evil, it is to be hoped—were the dominant factors in the early

whole ox and sheep at Windsor. The mode of distributing this to the crowd was by throwing portions amongst them for a scramble. This was followed by a bull-baiting.

Some very interesting illustrations are given



FIG. 2.—STAGE WAGGON, 1804.

history of the century, social events were progressing which it is well to study, and Mr. Ashton's book enables us to do this most admirably. George III., in 1809, celebrated his jubilee, and this rare event was the occa-

by Mr. Ashton showing the stage-coach (Fig. 1) and the stage-waggon (Fig. 2) in 1804, and perhaps in no better way could be exemplified the enormous strides which the nineteenth century has made. These machines, and the



FIG. 3.—LORD DILLON RIDING IN ROTTEN ROW, TEMP. 1804.

sion of much rejoicing, only two other monarchs having thus caused their subjects to have a year's rejoicing—Henry III. and Edward III. One of the ceremonies celebrating this event in 1809 was the roasting a

few canals then in existence, did the inland goods carriage of the whole of England, the route to Tunbridge Wells taking over twenty-four hours to accomplish! Sedan-chairs were at this time used to take ladies to evening

parties. Riding in Rotten Row was then, as now, the fashion; and a figure of Lord Dillon, (Fig. 3) copied by Mr. Ashton, well illustrates the typical dress of a dandy of the period. One other mode of conveyance was the silent highway of the river, and much might be written on the Thames as a highway. A scene by Rowlandson, supposed to take place at Wapping Old Stairs, is perhaps exaggerated, but it gives us an idea of the inconvenience before the days of "penny steamboats."

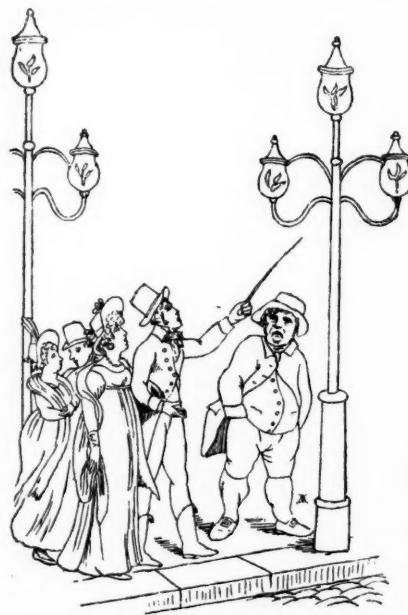


FIG. 4.—FIRST GAS LAMPS IN PALL MALL.

Our ever-honoured contemporary, *Notes and Queries*, has begun some notes upon the history of the Thames; and though it begins far back in the stone age of prehistoric times, it cannot conclude without touching upon the events which placed our noble river as the chief means of communication between the principal parts of the metropolis. The means of communication were at this time of the most wretched description, and to this was added the miserable system of lighting by oil-lamps. Under the dark shades of these fitful lights it was in many parts not safe to

travel, and great indeed must the change have been when, in 1810, gas-lighting for the streets was first established (Fig. 4). In Pall Mall may be said to have been born that romantic London character, the lamplighter. His history is one of great interest to old Londoners, and the novelist has almost given him a place among the mythical heroes of fancy, especially as he has disappeared before the century was out.

Gretna Green marriages, card-playing, club life, cock-fighting, prize-fighting, cudgel-playing, hunting, billiards, play-going, duelling, formed the staple occupations of the gay life of the time, and from the caricatures of Rowlandson and other less known humourists, may be gained some knowledge how all these were carried on. Mr. Ashton has depicted specimens of them all, and no one can help seeing the interest and value of such records of a past life. One other subject must be mentioned—modes of punishment. It seems curious to think that in the early years of this century the old watchmen were the guardians of the law. A watch-house of old London is still standing in Smithfield, but it wants an illustration like that given by Mr. Ashton (Fig. 5) to bring before us the full significance and surroundings of such a memorial of the past; and when we pass from them to the modes of punishment and find ourselves gazing at the representation of the pillory at Charing Cross (Fig. 6), it is difficult to understand that we live now in the century the dawn of which saw all this in full vigour. These watchmen were not energetic enough to cope with the evils of the day, and how serious these evils were can only be ascertained by consulting some contemporary records. Looking back, then, to the occurrences of 1786, just on the verge of the century, the following events are recorded in the month of January:

"Jan. 2.—The postboy carrying the mail from South Cave to Hull, was stopped on Anlaby Common by two footpads, who took from him the mail and the horse on which he rode, and at some distance cut the mail from the saddle. . . .

"Jan. 6.—This evening a very singular robbery is said in the papers to have been committed. A gentleman, with despatches from our ambassador at the Court of France,

was suddenly stopped in Pall-mall, the traces of his chaise cut, and the *Despatches* forcibly and artfully seized and carried off. . . .

for stealing, in the chambers of Edward Poore, Esq., in Lincoln's-Inn, some wearing apparel, a Bank Note of 20*l.*, and a Bank



FIG. 5.—WATCHMEN, TEMP. 1804.

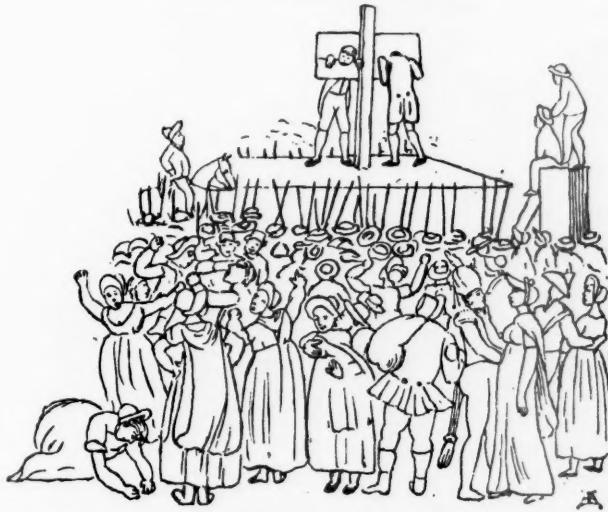


FIG. 6.—PILLORY AT CHARING CROSS.

“Jan. 10.—The following malefactors were executed before Newgate: Charles Seymour, Post bill of 48*l.*; Joseph Lennard and George Wilson, for breaking into the chambers of

Mr. Dekins, in Gray's Inn, and stealing a quantity of apparel; Thomas Harris, for sheep-stealing—he denied the fact; Thomas Shipley, for robbing the house of Dr. Warren; Michael Druitt, for forgery; John Murray, for counterfeiting a man's will. They all behaved with decency, which, it seems, is now-a-days an high commendation!"

Before concluding our too brief notice of what is contained in Mr. Ashton's book, we must point out that the illustrations, all of them excellently copied in outline from contemporary drawings, tell their own tale without much assistance from Mr. Ashton. We are quite satisfied with this, if it is Mr. Ashton's will. The book is one continued source of pleasure and interest, and opens up a wide field for speculation and comment. No one can take it up in a moody moment without losing much of his discontent, and many of us will look upon it as an important contribution to contemporary history, not easily available to others than close students, and not made into its pleasing and entertaining form without a literary skill which is not by any means common. It will be seen that we have utilized for this notice a few of the most interesting illustrations, for which we are indebted to the courtesy of the publisher—to whom and to author alike the reading public owes a debt of gratitude for so genuinely popular a book.



### Reviews.

*Historic Houses in Bath, and their Associations.* By R. E. PEACH. (London: Simpkin, 1883; Bath: R. E. Peach). Pp. xviii., 158. Second Series, 1884; pp. 158.

NE can easily understand that the chief difficulty the author of these volumes has had to contend with has been the condensation of the too ample materials at his command, for scarcely any city in England can boast of such a pedigree as Bath. From the time when Suetonius over-ran the south-western part of this island down to the days of Beau Nash, it has possessed a remarkable prominence in our social history.

Another difficulty which Mr. Peach declares, in his preface to these welcome volumes, that he felt was "the profusion of local stories and traditions;" but this is one not likely to be shared by most antiquaries, who, with Bacon, gladly make use of such "to

save and recover somewhat from the deluge of time."

Again, it may be true that "the gossip, the scandal, and the follies of a past age are not worth reviving, and are beneath the notice of the dignified historian; but then, dignified historians are *rare aves*, and to many people modern Bath is less real than the Bath of the last century. The Bath of the days of Lydia Languish and Squire Western; the Bath which Rowlandson has drawn with his broad (sometimes *too* broad) and facile pencil—indeed, the *real* Bath is that which, in the words of Macaulay, "the genius of Anstey and of Smollett, of Frances Burney and of Jane Austen has made classic ground."

Moreover, it is precisely the gossip of a past age which gives such books as these their value, as throwing side-lights on the manners and customs of our ancestors. Take, for instance, the story which Mr. Peach gives of Philip Thicknesse, who, being desirous of winning a certain Widow Concannen, consulted a learned old judge who suggested an infallible method of succeeding, *viz.*, to get into the lady's bedroom (she lived on the Parade), to put on his nightcap, and to look out of window when the walks were full of company! Again, fancy the sensation which would be caused in the decorous (and may we say it?) dull Bath of to-day, if one of our Royal family were to emulate the habits of the Princess Amelia, who, we are told, "drank beer like a fast young man of our own time, and took snuff like any old woman of her own" (she was only twenty-five), and who rode abroad "at a spanking rate in a hunting-cap and laced scarlet coat." No wonder she developed what Mr. Peach calls *en bon point*—we presume he means *en bon point*. By the way, the author may add to his list of errata such slips as the foregoing, and the misspelling of the name of Goldsmith's biographer, which should be "Forster," not "Foster" (this occurs more than once). Again, the *nom de plume* of the writer of *Middlemarch* was George "Eliot," not "Elliot."

On his account of Londonderry House (the photograph of which a note invites us to find as the front-piece, but which occurs at page 39), we have a more serious criticism to make. He describes it as having at the rear "a well-modelled room" (*sic*) which marks "a Renaissance of ceramic or plastic art;" and then tells us the medallions he so admires are made of *plaster*, and suggests that Wedgwood, when in Bath, to show the special aptitude of ceramic art for decorative purposes, walked down from his lodgings and executed these very medallions. It certainly is new to hear of Wedgwood as a plasterer, and had he executed these medallions himself we do not think he would have called them ceramic art. Again, the untutored mind is rather puzzled when he talks of "muscular architecture," and uses such hard words as "Ichnography" and "obliterative alteration," for surely when a thing is obliterated there is an end of alteration.

We are surprised that Mr. Peach makes no mention of Evelyn's visit in 1654, nor of that of Mr. Pepys. The latter, by the way, got lost on Salisbury Plain on his way to Bath, and has given us a graphic account of his experiences of the place and its customs (not forgetting his expenses there); how "the town was most of stone, and clean, though the streets generally

narrow;" how he rose at 4 o'clock ('twas in June, 1668), "being by appointment called up to the Cross Bath, where much company come, very fine ladies," and so forth, in his own delightful fashion. Wood says, that in 1644 people of both sexes bathed together day and night, and we know that a century later ladies went into the Bath with bouquets, coffee was served on trays, and gentlemen carried their snuff-boxes in little boats!

Did space permit much might be said about the physicians of Bath, those very numerous and good-natured gentlemen who cured a writer in the *Guardian* "of more distempers in a week's time than ever he had in his life." But it goes without saying that Bath and its associations is a subject replete with interest; to say nothing of Roman days, when the most perfect and extensive system of Baths known in Britain were constructed, and of the people who used them, nor of the visit of the Virgin Queen in 1574, and after her of numberless royalties down to snuffy Charlotte and our present sovereign, we meet in the pages of Mr. Peach's books—Fielding, Gibbon and Smollett,

beth, and yet under the Tudors it was perhaps even more historically interesting than under the later sovereigns. For there is the charm and romance of its first builder, that extraordinary figure in English history, Cardinal Wolsey, to commence the story; and there is the glorious halo shed by Elizabeth's always fascinating career at the end of the story. When, therefore, among the results of this year's literary productions we come to Mr. Ernest Law's book, we know we are to be engaged upon a subject that has more than ordinary charm to those who like to linger in the paths trodden by the illustrious and great of old.

Hampton Court has very little history before the lease of the old manor was granted, in the year 1514, to "the most reverend Father in God, Thomas Wolsey, Archbishop of York," for a term of ninety-nine years at a rent of £50 per annum. There is evidence in this lease that a manor-house formerly occupied the site, but of course all traces of it are lost by the subsequent history of the place. For those who would like to see a copy of this lease, the original



FIG. I.—WEST FRONT OF WOLSEY'S PALACE, HAMPTON COURT.

Anstey and Jane Austen, the brilliant Sheridan and his exquisite wife (herself the daughter of a Bath music-master), the brave Wolfe, the unfortunate André, and the heroic Nelson. Gainsborough lived at various houses in Bath for many years, and painted some of his loveliest works therein, and it has been the retreat of Wilberforce, of Pitt, of Scott, Southey, Wordsworth and Landor, and we know not how many beside.

Doubtless a certain disconnectedness is inseparable from such a subject, and these volumes are not free from it—a drawback, however, which is partly remedied by indexes. The author must be credited with much patient research, and has put together information which will be perused with interest not merely by local antiquaries, but by all who value memorials of the past.

*History of Hampton Court Palace in Tudor Times.*  
By ERNEST LAW. (London, 1885: Bell and Sons.)  
4to., pp. xxiv.-375.

Hampton Court as we know it is associated rather with William III. than with Henry VIII. and Eliza-

being in the British Museum, they can do so by turning to the *Gentleman's Magazine* for 1834 (vol. i., p. 45), Mr. Law not giving a transcript in his book.

Wolsey soon set to work to build. Besides being engaged all day in his many public duties, virtually carrying on the government of the kingdom, we find him superintending the most minute details in regard to the works at Hampton Court, besides doing the same for his school at Ipswich, his College at Oxford, and his other palace at Whitehall. He was a patron of the arts to a wonderful extent, and no doubt England owes much to his encouragement. Hundreds of artificers of all sorts were daily engaged on "my Lord Cardinal's works," in the parks, gardens, and buildings. Many curious entries for wages of gardeners, and for spades, shovels, barrows, seeds and plants, occur in the original bills preserved at the Record Office. Mr. Law gives some curious specimens from these interesting documents. Nor did the Cardinal neglect the sanitary arrangements. Every part of the building was carefully drained, and the rain-water and other refuse was carried on by great brick sewers three feet wide and five feet high into

the Thames. Further, and not less important, was the water-supply, which was obtained by collecting in several conduits, or water-houses, the water from the springs at Coombe Hill, about three miles from Hampton Court, and conveying it in a double set of strong leaden pipes from Coombe to Surbiton, *under* the Thames above Kingston Bridge, and so through the Home Park to the Palace. With such substantial beginnings as these we are not surprised to find that the main design was as grand as the results left to the modern visitors show it to be. The first portion taken in hand was the great west front of the building, which extends, with its two wings, from north to south 400 feet (see Fig. 1), and by the month of May, 1516, the building had so far advanced that Wolsey was able to receive the King and Queen at dinner in his new abode. With what feelings the King first entered this magnificent abode of his chief Minister we can gather some glimpses from Cavendish's *Life of Wolsey*, which portrays the young monarch as a jovial companion and friend, with a hearty laugh and a kind word for all, who would sometimes "oblige the company with a song," accompanying himself on the harpsicord or lute, who, in short, built up for himself at this time that wonderful amount of popular regard which all his later despotsisms and passions could scarcely eradicate from the minds of the English people. Henry was then "bluff King Hal," and Wolsey his "owne goode Cardinall."

There are many other phases of Court life in Tudor times contained in this most interesting and valuable volume. That the work has been a labour of love to the author is evident, and the accompanying maps and drawings combine to make the work one well worthy of the subject with which it deals. Everyone almost visits and knows Hampton Court. Both the antiquary and the ordinary sight-seer will do well, next time they make their pilgrimage, to have Mr. Law's book in their hands, for he manages to give a new life to a still vigorous page of bygone English history.

*Moon Lore.* By the Rev. TIMOTHY HARLEY, F.R.A.S. (London : Swan Sonnenschein, Le Bas and Lowrey, 1885.) 8vo, pp. xvi.-296.

The Man in the Moon has been an acquaintance of most of us from our earliest years, and when an author comes forward to give us full and authentic particulars respecting him, we naturally turn to his pages with pleasure. Many of us have an honest dread of the voluminous correspondence which appears at stated intervals in the newspapers on the lunar theory, but the author of the book before us wisely steers clear of such painful topics.

The Moon has always held an important place in popular superstition, and therefore Mr. Harley found an ample field when he chose to collect the folk-lore connected with the subject. He has brought his materials into a manageable form, and produced a very interesting book. This is divided into four sections, as follow : I. Moon Spots ; II. Moon-worship ; III. Moon Superstitions ; IV. Moon Inhabitants. Under the first section we are told about

the Man in the Moon, the Woman in the Moon, the Hare in the Moon, the Toad in the Moon, and other Moon myths. When we come to Moon-worship, we arrive at a sort of land of topsy-turvydom, for we are told that the Moon is mostly a male deity. The Servian girl cries to the Sun :

"O brilliant Sun ! I am fairer than thou,  
Than thy brother, the bright Moon."

However, we shall be content to consider Luna as a goddess, and considering her influence upon the tides we are not surprised to see her treated as a water-deity. Moon superstitions are very numerous, and we all know how widely the belief in lunar influences has acted upon our language. The chapter on the difficult question as to whether the Moon is inhabited or no is well put together, and the result is that it is not impossible to suppose that there may be life on our satellite ; but we must await further information before we answer the question at all decidedly.

We can confidently recommend this interesting volume to the notice of our readers. It is well got up, and forms a handsome volume.

*A Concise Dictionary of the English Language, Literary, Scientific, Etymological, and Pronouncing.* By CHARLES ANNANDALE. (London, Glasgow, etc. : Blackie, 1886). 4to., pp. xvi.-816.

The title of this admirable new dictionary exactly describes its contents. We have taken the trouble to compare it with others, and have found that in many particulars this dictionary is a decided improvement, while its handy form and clear type, though so closely printed, render it a most useful addition to a library. Dr. Annandale has contented himself with being practical, and he has thus produced a book which, while not displacing others, will find a place of its own.

*The Municipal Records of Bath, 1189 to 1604, published with the approval of the Town Council, and at the special request of the Bath Literary Society.* By AUSTIN J. KING and B. H. WATTS. (London [no date] : Elliot Stock) 4to., pp. vii.-63, and appendix, xliv.

This is of course a very different book from Mr. Peach's, which is also noticed in this issue. It is essentially one for the student of mediæval history such as is hidden away among our municipal and other local muniments, and so long as we are without some proper organization to take in hand the publication of this important branch of historical manuscripts, we must trust to the generosity of private enterprise. London, Nottingham, Pontefract, Chesterfield, have published papers from their archives, and it is pleasing to think that the ancient city of Bath is not long behind-hand. The editors have done their work fairly well, and they have been unremitting in their endeavours to give the most careful and trustworthy

information. They preface their handsomely bound book by an excellent fac-simile of the charter of Richard I. to Bath, dated 7th December of the first year of his reign, and the appendix contains valuable lists and transcripts of the most important of the Bath archives.



## Meetings of Antiquarian Societies.

**Society of Antiquaries.**—Dec. 10th.—Dr. J. Evans, President, in the chair.—Mr. John Parker exhibited a court-roll of the manor of Aylesbury of the time of Henry VII., and read a paper on the descent of the manor from Saxon times till it came into the possession of the Earl of Ormond, and from him to the Boleyn family. It was sold by Sir Thomas Boleyn, Earl of Wiltshire, father of Anne Boleyn, to Chief Justice Baldwin, from whom it passed to the family of Pakington, which held it until 1802, with the exception of the Commonwealth period, when it was occupied by the regicide Scott. In 1802 it was acquired by the Marquis of Buckingham. The borough was incorporated in 1553; and, until the reign of Charles I., it was the custom of the lord of the manor and the corporation to nominate the members of Parliament alternately. The President exhibited an Anglo-Saxon coin of Edward the Confessor struck at Aylesbury, and some silver tokens in illustration of the paper.

Dec. 17th.—The President in the chair.—Prof. Boyd Dawkins exhibited and described a hoard of bronze objects found near Norwich, consisting of palstaves, celts, chisels, gouges, knives, swords, spear-heads, and daggers, with one or two articles of which the use was unknown. The Dean of Westminster exhibited the great mace and loving-cup of the City of Westminster. In pre-Reformation times the government of Westminster was in the hands of the abbot; at the dissolution it was transferred to the bishop; and, on the abolition of the See of Westminster, to the dean, who still appoints a high steward. Mr. St. John Hope exhibited the mace of the boroughs of Milton and Gravesend. It is of silver-gilt, measuring four feet eight inches in length—the largest but one in England. Dr. Evans exhibited a puzzle-latch of iron of the beginning of the sixteenth century, which had no apparent handle, but was opened by moving what seemed to be part of the fixed frame-work. Mr. Westlake exhibited a box of Limoges enamel, with a representation of the dead Christ, and a glass beaker with armorial bearings of the holy Roman empire. Mr. Trist exhibited an Italian silver-gilt ring of the seventeenth century, formed of two female figures and set in ruby.

**Yorkshire Philosophical Society.**—Oct. 6th.—A list of specimens and books presented to the society was read by Mr. Platnauer, the Curator. The specimens are as follows: Rostrum of saw-fish, presented by the Rev. Canon Raine, M.A., D.C.L.; twelve beetles from Mexico, by Mr. Backhouse; six species of recent shells from the North of India, by the Rev. W. C. Hey, M.A.; a series of fossil shells from the

coal shale of Bradford, by Professor A. H. Green; two bats, by Mr. W. Storey (Pateley Bridge); a series of bones of hippopotamus, rhinoceros, auroch, and red deer, etc., from the low gravel of Barrington; about thirty species of fossils from the gault of Folkestone; a collection of about 250 specimens of minerals, collected by the late Professor Krantz; sets of models of loraminefera, etc., by D'Orbigny; a series of recent fish remains, a large collection of recent echinodermata and fossils (the Etherbridge demonstration series at the British Museum), also a large cabinet for the arrangement of the latter, and seventy-four diagrams on cloth, by Mr. M. Reed, F.G.S.; a pale robin, by Mr. N. Colley, Malton; three photographs of a circular building near the Roman Camp, Maryport, Cumberland, by Mr. J. Robinson, Maryport; a large piece of amber, by the Rev. Canon Raine; a series of sections from a boring at Towthorpe, by Col. D. C. Walker, R.E. A large collection of Peruvian pottery, consisting of more than fifty vessels in cream-coloured or dark ware, by an anonymous donor; a mediæval gravestone with the names of William Pollard and his wife, found in Coppergate, York, by Mrs. Craven; a large number of Egyptian antiquities, by the Council of the Egyptian Exploration Fund, through Mr. R. S. Poole; an autotype (one of four) of the celebrated Greek inscription found at Brough, in Westmoreland, by the Rev. G. F. Browne, Cambridge; two British urns from the Whitby moors; six Danish and three North American urns, one Roman urn found in a kiln at Castle Howard, five urns from the Swiss Lake Dwellings, with a number of fine American flint weapons, by Mr. T. W. U. Robinson, Hardwick Hall, Sedgefield, Ferryhill.

**Royal Historical Society.**—Dec. 17th.—Oscar Browning, Esq., in the chair.—Mr. Hubert Hall read a paper on “The Imperial Policy of Elizabeth; from the State Papers, Foreign and Domestic.”

**Clifton Shakspere Society.**—Dec. 19th.—J. H. Tucker, Esq., in the chair.—“Romeo and Juliet” was the play for consideration. A paper was read by Mr. Leo. H. Grindon, on “The Botany of ‘Romeo and Juliet.’”

**Anthropological Institute.**—Dec. 8th.—Francis Galton, Esq., President, in the chair.—Mr. H. H. Johnston exhibited a collection of photographs of African natives and scenery. Mr. H. W. Seton-Kerr exhibited a number of photographs of North American Indians, taken by him during his recent visit to Canada. Mr. Joseph Hatton exhibited several ethnological objects collected by his son, the late Frank Hatton, in North Borneo. Mr. W. M. Crocker also exhibited some objects from Borneo; and Mr. R. Meldola some photographs of the Nicobarese. A paper by Mr. E. H. Man, “On the Nicobar Islanders,” was then read.

**New Shakspere Society.**—Dec. 11th.—Dr. Furnivall, Director, in the chair.—Mr. Henry Sharp read a paper on “The Prose in Shakspere’s Plays, the Rules for its use, and the assistance that it gives in understanding the Plays.”

**Royal Asiatic Society.**—Dec. 21st.—Col. Yule, President, in the chair.—Mr. W. Simpson read a paper on the “Newly-discovered Caves at Panjeh,” in which he gives his own views on Capt. de

Laessoë's already reported explorations, the result of which that officer had already communicated to the lecturer in February last. He thought there was little doubt they were Buddhist, like others in this northern part of Afghanistan.

**Numismatic Society.**—Dec. 17th.—Dr. Evans in the chair.—Mr. Copp exhibited proofs in silver and copper of the halfpenny of 1717 and a silver proof of the farthing of 1718; also a pattern in copper of Wood's halfpenny of 1724, and a gold piece of eight struck for Peru. Mr. H. Montagu exhibited an unpublished pattern in silver and copper of a half-crown made by W. Binfield, an artist who worked in Paris at the beginning of this century, and was engaged on the Durand series of medals. Mr. Roach Smith communicated a notice on a hoard of Roman large brass coins found on Hamden Hill, in Somersetshire. The portion of the hoard described by Mr. Roach Smith contained coins of the Roman emperors and empresses from Domitian to Philip I., numbering in all 293. Prof. P. Gardner gave a sketch of the arrangement of the coins of the Greek kings of India adopted in the British Museum Catalogue now in the press, especially in connection with the accounts given by the Chinese writers of the history of Bactria in the first century B.C. and the first A.D.

**Newcastle Society of Antiquaries.**—Dec. 17th.—The Rev. Dr. Bruce in the chair.—A note from the Rev. Scott Surtees was read upon certain discoveries at Dinsdale, in the course of excavations near his house. Mr. Blair read "A notice of an inscription on a beam in Hexham Abbey Church," by Mr. C. C. Hodges. The Chairman then said that a suggestion was thrown out at last meeting that an excursion might be undertaken along the whole line of the Roman Wall in the approaching summer, and to assist the council in making the necessary arrangements he read an interesting paper on a similar pilgrimage made in 1849.

**National Society for Preserving the Memorials of the Dead.**—January 24th.—Two papers were read: "Thorpe Mandeville Church," by the Rev. A. G. P. Humfrey, with special reference to the Kirton monument; and "English Monuments, Mediaeval, Jacobean, and Georgian," by Mr. J. Lewis André.

**Leeds Philosophical and Literary Society.**—**Annual Conversazione.**—Dec. 9th.—First to attract attention were a series of maps of Leeds. As an indication of the gradual extension of the town, these were the most valuable contribution to the collection. Leeds was a straggling place when that time-worn map which the Philosophical Society possesses was issued. It bears no date, but is supposed to belong to the year 1720. The town boasted of but three churches—the Parish Church, St. John's, and Holy Trinity. Hunslet and Headingley were separated from what is now the centre of the town by what appears to have been a wilderness, broken only by a few houses fringing Woodhouse Moor; in fact, it is recorded that even at a later period it was customary for people living in Leeds to take "country lodgings" at Little Woodhouse. Kirkgate, now one of the principal business streets, was then an aristocratic suburb, for, according to the views which form the

border of the map referred to, the houses of many of the leading families of the time occupied that thoroughfare. Maps and plans of more recent date show the gradual development of the town, and indicate several changes in the street nomenclature. Camp Road is now known to very few people as Long Balk, though many will doubtless remember the time when Guildford Street was Merry Boys' Hill, where stood the old Green Dragon Hotel, once a noted rendezvous for clothiers attending the market. This ancient hostelry is one of the bits of old Leeds represented in a series of coloured drawings and pen and ink sketches. The series also included views of Ingram Hall, in Richmond Street, an old brick building, said to be the original residence of the Ingram family, and now used as cottages; Red Hall, in a room of which Charles I. was incarcerated; Ivy House, the old Moot Hall, Kirkstall Abbey, the old church at Headingley, which was pulled down in 1826 or 1827, and many other structures which have either disappeared, or which remain among the few links connecting modern Leeds with the almost forgotten past. Other reminders of former days were found in the numerous portraits of old Leeds worthies which hung upon the walls in this room and in the library, and which were interesting not so much from their artistic merit as from the associations which they recalled, Dean Hook, Dr. Priestly, John Harrison, Thoresby. A volume of a Leeds parish church register, extending from 1572 to 1588, in which it was as difficult to decipher the caligraphy as the different "marks" adopted by the various persons whose names appeared in the document, was exhibited. The first minute-book of the Leeds Infirmary recorded the meeting held at the New Inn, on the 20th May, 1767, to consider the expediency of opening an infirmary, at which it was resolved "that a parochial infirmary in this place will be of great utility." An old copy of a rent-roll of Kirkstall Abbey was shown, along with casts from several monastic seals, including Kirkstall. Though the offence for which that peculiarly shaped instrument known as the "branks," or "scold's bridle," was resorted to is not altogether extinct, the punishment has long since gone out of fashion. It is a sort of iron case for the head, fastened behind by a padlock, and having in front a piece of iron about two inches in length, which was held in the mouth of the garrulous female who should unfortunately render herself liable to the punishment. A small object discovered many years ago among the ruins of Kirkstall Abbey was a wonderful example of the skill of early mediaeval artificers in the sculpture of ornaments of bone or ivory. Its real purpose is not positively known, but it is supposed to be an ancient chess-piece, formed from a fine-grained tusk of a walrus. Close by were a number of coins and tokens, together with a couple of coining implements, found in 1832 in the roof of a house in Briggate formerly occupied by one Arthur Mangée or Maney, a goldsmith, who was executed at York, in 1696, for imitating the current coinage, and who was the maker of the mace used by the Leeds Corporation. These are but a few of the specimens, and want of space forbids more than the bare mention of old oak carvings, flint implements, cannon balls, and other relics of the conflicts between the Royalists and Parliamentarians in this district during the Civil

Wars; a pair of old hand-shears, such as were used by the old croppers in shearing wool; an old Tuscan straw bonnet, in which a fashionable lady used to promenade Briggate seventy years ago; the hat worn by Colonel Lloyd, who commanded the Leeds volunteer corps which was raised to repel the threatened invasion of England by Napoleon; old copies of the *Leeds Intelligencer*; a series of admirable drawings of St. John's Church, and a large bird's-eye view of Leeds.



## The Antiquary's Note-Book.

**A Visit to the Old Seraglio at Constantinople.**—In the *Times* of December 8, 1885, Mr. J. C. Robinson, the well-known antiquary and expert, describes the realization of a dream which had haunted him for years. The substance of his narrative is as follows:—The directions with His Majesty's *Irads* were to present myself on the Monday after its date of issue at the Royal Palace of Dolma Bagtche, on the Bosphorus, at six o'clock, Turkish time, when an aide-de-camp would be in attendance to accompany me to the old Seraglio. There is nothing specially impressive in its outward aspect. The old Byzantine walls of circumvallation, studded with square flanking towers, are almost the only very ancient features of the place. The building in which the treasury is housed has a wide *loggia* or corridor in front, and the back wall on either side of the central door is glazed in and forms a case in which is arranged a vast collection of ancient arms and armour. This part of the arms collection has its continuation or complement in a still more numerous series of weapons within doors, the latter comprising the more costly and splendid gold-mounted, jewelled, and enamelled specimens. A high official, the keeper of the Imperial treasury, and a staff of no less than thirty sub-officers and attendants, were assembled at the unlocking of the door [spies on each other—*custodiuntur ipsos custodes*]. The officers and attendants ranged themselves in two lines facing each other and leading up to the doorway, and a green velvet bag containing the massive keys was passed along to the principal official, who in a solemn manner took out the keys one by one, and apparently compared and verified them in the presence of a couple of coadjutors. When the outer wooden door was opened, a massive barrier of wrought-iron was disclosed, crossed by several long bars or bolts, on which were hung heavy padlocks. One by one these were opened and removed, and at last the ponderous gate swung upon its creaking hinges, and the well-guarded precincts were entered, on my part with expectation strung up to the highest pitch and with delightful feelings of child-world awe, as if it were a plunge into an enchanted open-sesame cave from which there might perchance be no exit. Very cave-like and mysterious indeed is the first aspect of the three great, square, lofty rooms, *en suite* with each other, occupied by the collection. The rooms are dimly lit by grated windows high up in the walls, and a gallery with a low balustrade surrounds them at mid-height. The deep old-fashioned glazed cases

containing the bulk of the objects, especially those in the lower story, are thus quite in the shade. The most conspicuous, though by no means the most interesting, thing in the first room is a great throne or divan of beaten gold, occupying the entire centre, set with pearls, rubies, and emeralds, thousands on thousands in number, covering the entire surface in a geometrical mosaic pattern. This was a spoil of war taken from one of the Shahs of Persia. Another canopied throne or divan, placed in the upper story of the same room, is a genuine and most interesting work of old Turkish art, doubtless made some time during the second half of the sixteenth century. In shape not unlike one of the tall mosque pulpits, this throne is raised, square seat, on which the Sultan sat cross-legged. At each angle rises a square, vertical shaft, supporting a dome-shaped canopy, with a minaret or pinnacle surmounted by a rich gold and jewelled finial. The back is panelled or closed in, as if by a cloth of estate, and there is a footstool in front for aid in ascending the high-raised seat. The entire height of the throne is 9 or 10 feet, the materials precious woods, ebony, sandal-wood, etc., encrusted or inlaid with tortoiseshell, mother-of-pearl, silver, and gold. The entire piece is decorated inside and out with a branching floriated design in mother-of-pearl marqueterie, in the style of the fine early Persian painted tiles, wonderfully intricate and in admirable taste, and the centre of each of the principal leaves and flowers is set with splendid cabochon gems, fine balas rubies, emeralds, sapphires, pearls, etc. Pendent from the roof of the canopy, and occupying a position which would be directly over the head of the Sultan when seated on the throne, is a golden cord, on which is hung a large heart-shaped ornament of gold, chased and perforated with floriated work, and beneath it again a huge uncut emerald of fine colour, but of irregular triangular shape, nearly 4 inches in diameter and  $1\frac{1}{2}$  inches thick. Of the richly decorated arms and armour, the most notable work in the first apartment is a splendid suit of mixed chain and plate mail, wonderfully damascened and jewelled, worn by Sultan Murad IV. in 1638, at the taking of Bagdad. Near to it is a scimitar, probably part of the panoply of the same monarch. Both the hilt and the greater portion of the broad scabbard of this weapon are incrusted with large table diamonds forming chequer-work, all the square stones being regularly and symmetrically cut and of exactly the same size—upwards of  $\frac{1}{2}$  inch across. This chequer-work of table diamonds seems to have been a favourite motive of old Turkish jewellery, for there is another sumptuous work of art in the same room similarly adorned. This is a massive cylindrical tankard in solid gold. The handle, cover, and a raised band round the centre of the drum or body of this piece are admirably chiselled with floriated and cartouche ornamentation. Judging from the style of decoration shown in these details, this tankard would seem to be of German, or more probably Hungarian, work of the second half of the sixteenth century. As in the sword previously described, a chequer-work of flat table diamonds covers the entire cylindrical body of the tankard, which is some 9 inches high and about 6 inches in diameter. The stones, although of rather smaller size than those of the sword, are also exactly square and of equal dimensions.

There can, I think, be little doubt that this incrusted diamond was a Turkish embellishment super-added on the original work. From rough calculation, I imagine there must be upwards of two thousand diamonds on this piece alone. The backs of the wall-cases are hung with splendid velvet saddle-cloths embroidered and set with jewels, several of them being literally stiff with gems. One in particular I noticed, 7 or 8 feet square, ornamented with a beautiful diapered pattern closely covering the entire surface in fine regularly chosen pearls of the size of large peas. There is a golden helmet of somewhat cylindrical or beehive shape, also set with fine gems. It was evidently of Persian origin, with something even of Sassanian aspect. Next to this should be noticed a pair of massive chiselled gold stirrups, masterpieces of intricate design and delicate execution. Splendid enamelled jewel-hilted daggers, sabres, scimitars, maces, battle-axes, etc., were literally by the score. The glazed cases in all the three rooms are filled with thousands of things of all kinds, distributed without any order or system; in short, the most delightful confusion reigns everywhere. It must be said, however, that a great proportion of these things are of the commonest and most trivial kind, side by side, indeed, with splendid objects of Oriental curiosity, of fabulous intrinsic value. It was somewhat surprising, however, to find an entire absence of the costlier and more noteworthy articles of old French and other European bijouterie.

**February, 1786: A Record of some Events then Occurring.**—It is worth while recalling some of the most curious social and political events of the centenary of the present year, and we shall note them from month to month. They will serve to illustrate the history of the times.

**February.**—The Coroner's inquest sat on the body of Price, who forged the bank-notes, and brought in their verdict Self-murder; and the same night he was put in the ground in the fields, and a stake driven through his body.

**Tuesday, 7th.**—About three this morning a fire was discovered in the lower apartments of the house lately occupied by the Chamberlain of London, which is supposed to have begun in the rooms preparing for an office for the City Surveyor. The wind being very high, and the flames increasing with amazing rapidity, soon destroyed the Chamberlain's office (*with the books in which were registered the admissions of freemen*), and greatly damaged the house adjoining; but the adjoining parts of Guildhall received very little damage, and the other offices and their contents were all saved.

**Wednesday, 15th.**—Five malefactors were executed before the debtors' door, in Newgate; viz., for forging and uttering an Order for payment on Sir William Leman and Co., bankers; for a burglary, and stealing a crown-piece, and two dollars, a guinea, and four table-spoons; for stealing several silver spoons, two silver salts, twelve shirts, and other apparel; for robbing on the highway, at Saltpetre Bank, of a hat and handkerchief.

**London Municipal Privileges.**—The following note from the *Gentleman's Magazine*, 1786, Part I., p. 77, is worth a note: "On Friday, 13th January, the Lord Mayor, Recorder, Sheriffs, etc., going to St. Margaret's Hill, in the Borough, to hold the

Quarter Sessions, found Sir Joseph Mawbey in the chair, holding the Quarter Sessions for the county, and trying a prisoner for felony. The Lord Mayor waited patiently till the trial was over, and sentence passed on the prisoner to be transported to Africa. It was then expected that Sir Joseph would have resigned the chair, instead of which he was proceeding to other trials, which brought on a warm altercation between the Recorder and Sir Joseph. The Recorder insisted he was infringing the rights of the City. Sir Joseph insisted on the privilege of the County. The Recorder pointed out Guildford, Croydon, or Kingston, as the proper places for that business. At length Sir Joseph quitted the chair, and the Lord Mayor took his place."

**The Lenches.**—A group of villages, bearing the general name of "Lench" (spelt "Lenz" in *Domesday Book*), lies clustered on the last spur of the Clent Hills, which here die away in the Vale of Evesham. They are called Rous Lench, Church Lench, Ab Lench, Atch Lench, Sheriffs Lench; the word "Lench" probably signifies "Height," or "Ridge." A village on a height in the Black Forest is called "Lenzkirche," which is precisely "Church Lench." The only one of these villages which appears to have possessed a Manor House, and to have been resided in by its Lord, is Rous Lench, which before the Norman invasion was apparently called "Biscopeslenz," and belonged to the See of Worcester. When the Domesday Survey was compiled, a Norman invader called Urso, held "seven hides," etc., etc., and supported a priest, etc., at "Biscopeslenz." He was hereditary Sheriff of Worcester, and gave its name to Sheriffs Lench, which he held also. His only daughter and heiress married William de Beauchamp, whose descendants became Earls of Warwick. William de Beauchamp afterwards held "Biscopeslenz." By-and-by, one Roger de Lench held Biscopeslenz, under William de Beauchamp. In 1300 the parish was the Lordship of Thomas de Lench. In June, 1329, his sacred Majesty, King Edward III., visited the parish, which was, by that time, called "Lench Randolphi;" where he was probably entertained by Thomas de Lench, in the ancient Manor House which stood within the moated enclosure in the park, which moated enclosure still exists. About the time of Richard II., apparently, the family of Lench vanished off the scene; and another family, named Rous, who were seated at Ragley (a few miles off, now the seat of the Marquess of Hertford), acquired the estate, and presently changed the name of the parish from "Lench Randolphi" to "Rous Lench." During their time the old Manor House was demolished, and a new one, in the half-timbered style, forming a great quadrangle, was erected (perhaps in the reign of Henry VII.) half-way up a slope in the park. Here, it is said, Cromwell slept the night before the Battle of Worcester. The Rouses were his chief supporters in Worcestershire, and partly ruined themselves in consequence. Here, too, the Rev. Richard Baxter, the great Nonconformist Divine, was an honoured guest, being received by Jane, Lady Rous, the first wife of Sir Thomas Rous, Bart., on two occasions; on the latter of which he wrote a portion of *The Saints' Everlasting Rest* (about 1645). Sir Thomas Rous's last surviving son, Sir Thomas, dying without

leaving issue, Dec. 29, 1721, the estate devolved upon Mr. Thomas Philips, a descendant of the last baronet's eldest sister, who took the name of "Rous;" and dying Dec. 30, 1768, unmarried, he left the estate to the representative of the last baronet's youngest sister, who was Sir Charles William Boughton, Bart.; who assumed the name and arms of Rous, and whose grandson, Sir Charles Henry Rouse-Boughton, Bart., sold the estate in 1876 to the Rev. W. K. W. C. Chafy. Mr. Chafy was already the owner of Sheriffs Lench; and, by acquiring the Rous Lench estate, he again united the Lenchs mostly under one head, a position they had not occupied since the time of William de Beauchamp, soon after the Norman Conquest.

**Prices of Book-binding in 1646.**—(Continued from *Ante*, p. 35.)—A further instalment upon this interesting subject is here given.

Books in quarto Lattine.

		£ s. d.
Sculpti Medulla	-	
Mellificum Historicum	-	
Vossi Gram. Hispani	-	
Biblia or the like	-	
All Latine bookes 4 if large paper	-	1 0
If thick at	-	1 2
All Latine bookes 4 pot paper rolles	-	0 10
If thick at	-	1 0
Bookes in 8, 12 and 14.		
Buxtorphi Lexicon	-	
Passoris Lexicon	-	
Lumbard in Senten. or the like	-	
All thinne Latine bookes 8 rolles	-	0 7
All latine bookes 12 and 16 rolles	-	0 5
All bookes 14 and 32 fillets	-	0 5
Bookes in folio English.		
Atlas 2 voll or the like in fillets	-	1 0 0
Isaackson's Chron. or the like. Rolles	-	3 0
Gerard's Herball	-	
Parkenson's Herball and the like	-	
Booke of Martyrs or the like, fil.	-	12 0
Rolles	-	8 0
Newman's Con. Turkish Hist.	-	
Rawleigh's History	-	2 6
Andrew's Sermons or the like	-	
Annotations. Survey of London. Josephus Hist. or the like	-	2 0
Sands Ovid. Bakers Chronicles or the like	-	1 10
Hackwells Apoll. Cotgraves Dictionary, Hierons Workes, Boyses Workes or the like	-	1 8
Canterburies Doome	-	
Hookers Policie, Pembles Workes	-	1 6
Feild of the Church or the like	-	
Daltons Justice, Henry the 7th, Holy State, Holy War or the like	-	1 4

Antiquarian News.

It is a pleasure to record that the many valuable monuments with armorial insignia on them in the Cathedral Church at Winchester have found an artistic preserver in Mr. H. D. Cole, an Isle of Wight gentleman residing at that city, who, a student of heraldry and a good hand with pen and pencil, is making sketches of all the tombs with shields on them; and he being his own publisher, issues the result of his labours at an almost nominal price to friends. The sketches are very good, and have each a brief statement of the persons commemorated and the situation of the tomb, so that whatever may happen to the gravestone or mural tablet, there will always remain the memorial work of Mr. Cole, who has the support of the Dean in his self-imposed and valuable labour amongst the tombs.

Several small brass coins of Tetricus and Gallienus were found in the earth on the site of the New Mynstre, Winchester; and close to the base-line of the Cathedral north transept were uncovered a series of rude coffins, formed of blocks of chalk or stone, with the skeletons of the monks in them. Two interesting features were observed in one. The skull rested on a fragment of Roman tile, and one of the covering stones was the *abacus* of a Saxon pillar, one edge only worked with a rude ornament of beads and wavy lines.

The Dean of Winchester is having the ground to the north of the Cathedral carefully excavated in order to discover remains of the New Mynstre. It is a well-known fact that the New Minster and its offices stood to the north of the Old Minster or Cathedral, and ranged parallel thereto, and down to the reign of Henry I. remained, but then being decayed, and, moreover, injured by the noisome exhalations from the city and castle ditches, and also from its propinquity to the Cathedral, the celebration of the divine offices with the choirs and organs of the two churches clashing and hindering devotion, it was removed to Hyde meadow by the Chancellor, Bishop William Giffard, in 1110, and with the removal the remains of Alfred, his queen, his son, Edward the Elder, and several of the Saxon princes and princesses. These remains were sacrilegiously scattered in the last century, as Milner relates. The Dean has had a trench dug from the north transept of the Cathedral to discover the remains of the New Mynstre, and at a distance of about thirty feet the massive wall of the Abbey Church of St. Grimbald has been found and is now being uncovered; it is about three feet nine inches thick, of rubble, and faced roughly with stone, and is about three feet beneath the soil, and just as left when the superincumbent building materials were removed in the time of Henry I. to rebuild the Abbey in Hyde meadow. It is hoped that funds may permit the entire uncovering of the church, and the discovery of perhaps valuable antique objects; but enough has already been done to prove the old tradition that a narrow passage only existed between the

two churches, and hence the obstruction to divine service. The soil thrown out up to the present time has yielded fragments of Roman tiles and bricks, a piece or two of encaustic tile of Gothic design.

Monday the 25th inst. has been appointed for the reception of Works of Art intended for the Spring Exhibition of the 19th Century Art Society, at the Conduit Street Galleries.

Some digging operations at the Abbey (as the mansion of Mr. Liddell, in the High Street, Winchester, is called, because it occupies the site of one of the most famous of the royal Saxon foundations) have revealed, after an undisturbed state of many centuries, the remains of several of the ancient recluses of the Abbey. The skeletons were enclosed in rough cists formed from blocks of chalk, and amongst the bones in one were a pewter chalice and paten, indicating the priestly office of the occupier of the "last tenement." Founded for Benedictine nuns, with Alfred's aid by his Queen Alswitha, she rested and ended her widowhood within those walls. The Church or Nunna Minster, to distinguish it from the two other mighty fanes almost close by, had a very high tower. The foundress's grand-daughter, Edburga, was its abbess. Passing through many vicissitudes, it was rebuilt by Henry II., and remained a flourishing retreat for the highest ladies until Henry VIII., since which time it has fallen to decay, and now is indicated by the name and a few sculptured stones.

An urn of clay, lately found while a ditch was being dug on the east side of the Isle of Gothland, has been sent to the Stockholm Museum. It contains 2,696 unbroken and 191 broken silver coins, part with old German and part with Anglo-Saxon stamps. There are besides silver bracelets, some with figurings appended to them, and also some rods of the finest silver, such as in early times were cut and used instead of money. The total weight of the treasure is about nine pounds. The chief interest for antiquaries lies in the fact that old German and Anglo-Saxon coins have been found together.

One of the famous stones at Milton Ferry, known as Robin Hood and Little John, has recently had a large piece chipped off; and as it is improbable that the weather could have effected this, it must have been accomplished by some wanton despoiler.

Mr. J. W. Grover describes an interesting discovery which has just been made under the Church of St. Paul, in Clapham. This church stands by the side of the Wandsworth Road, the station of the London, Chatham, and Dover Railway being close to it. It is an ugly brick modern building, dating from the year 1814 chiefly, some part having lately been added to form a new chancel. It occupies the site of the original Parish Church of Clapham (St. Mary's), which, by an Act of Parliament passed in 1774, was superseded in favour of the present Clapham Church of Holy Trinity, standing upon the common. Mr. Grover says: "St. Paul's arose in 1814, on the ruins of the old building, around which the gravestones and tombstones clustered. In preparing for a lecture on 'Old Clapham' I was induced to investigate the subject of the original church, and, from the description of some very interesting ancient monuments now non-

existent, came to the conclusion that there must be truth in a legend which said that they were buried in a vault beneath the present building. I communicated with the Burial Board here on the subject, and, thanks to the efforts of an active member of that worthy body, Mr. Aldridge, we have had a trial-hole sunk in the old churchyard, and have had not only the good fortune to come upon the entrance to the vault itself, but to discover its most interesting contents; indeed, the visit I paid with some difficulty down to it was more like going into an enchanted cave than a tomb. From the latter part of the nineteenth century, with its smoke, and steam, and telegraphs, I was suddenly transferred to the days when the Lord Protector Cromwell was living here in our Manor House and planting mulberry-trees behind it. Sir Richard Atkins, Lord of the Manor of Clapham, Sheriff of the county of Bucks in the days of the Commonwealth, stood at the entrance (in white marble), being clad in armour, with a flowing periuke. Behind him stood a lovely child, Rebecca, aged nine, his daughter, having a pretty frock, with lace collar and wristbands. In front, and facing them, sat the son Henry, aged twenty-four, in a Roman dress, but with a flowing periuke. Passing on we found two ladies in the vault beyond, Lady Rebecca, the mother, recumbent, having a long veil, fine bold features, and double chin, a handsome woman; beside her the eldest daughter Annabella, aged nineteen, who died in the first years of womanhood, in Paris, on the 1st of January, 1670. She is dressed in a gown with full sleeves and tight low bodice, hair short and curled, and she sits beside her mother, with a book in her left hand, her finger between the leaves.

An interesting discovery of prehistoric implements has been made by a number of workmen at Llanwit Major, South Wales. The men were engaged digging a foundation for a new building, when they found beneath an old wall three spear-heads, six celts, and several other interesting relics, together with some bones. A further search is being organized.

Some stir was made about a year ago by the reported discovery of the prints of human feet in a stone quarry on the coast of Lake Managua, in Nicaragua. They were supposed to throw back the age of man on the earth to a most remote antiquity. The zeal of an Austrian settler in Nicaragua has, the *Academy* says, provided the Natural History Museum in Vienna with twelve great stone layers marked with some of these supposed prehistoric footprints. The stone, in which they are impressed to the depth of from eight to ten centimetres, is a spongy volcanic "tuff," and the layers superimposed on them in the quarry were also of volcanic stone. The footprints are remarkably sharp and distinct; one seems that of a little child.

The custom of giving fruit-cake and cheese to the first person met on their way to the church by a christening-party is still kept up at Hexham. A few Sundays ago some Wesleyan Sunday-school scholars met a christening-party on Gilesgate Bank, and one of the women shouted to the foremost boy, "Here, hinny, is some cake and cheese for you." Some of the youngsters were much amused, and a division of the two slices of fruit-loaf and its complement of cheese

quickly took place. This is an old custom in the county of Durham, and is frequently observed.

An interesting discovery has been made at Lumley Mines, North Yorkshire. During the excavations an oak-tree in an almost perfect state was discovered, measuring 56 feet in length. The tree can be traced from its roots nearly to the top. Several similar specimens have also been seen in the mine, which has been visited by many geologists.

A society of native gentlemen has been started at Madras, under the title of the Madras Sanskrit and Vernacular Text Society, with the object of collecting, preserving, and publishing ancient and valuable Sanskrit and vernacular manuscripts. The first work to be undertaken by the society is the publication of important and hitherto unpublished Sanskrit manuscripts and historical records in the Madras Government Oriental Library and elsewhere.

The Society for the Protection of Ancient Buildings have addressed a memorial to the Governors of the Charterhouse praying their consideration for a site which has but one rival in London for historical importance, and for which there seems no need of extinction. The memorial points out that the buildings, as they now stand, retain all the details of a Carthusian monastery, and that, second only to its value as a monument of mediæval life, is the subsequent history of the buildings. Charterhouse is the only example remaining of those great religious establishments which have given their names to the streets and districts of London. Further, the Society pleads for the preservation of Sutton's Charity. They protest most earnestly against the handing over the site, or any part of it, to the speculative builder. They propose that the remaining estate should be transferred to some public body, such as the Corporation of the City of London or the Metropolitan Board of Works, to be used partly as a recreation-ground and partly as a museum or picture gallery.

A little time since, in clearing the foundations for some military works at Shershal, in Algeria, a fine marble statue of Jupiter, two metres high, in thorough preservation, was found. Shershal is believed to be the site of the Numidian Jol, the name of which the younger Juba changed to Cæsarea, in honour of Augustus. All the ground around the port has been a mine for archaeological inquirers.

Mr. E. A. Freeman and the Rev. William Hunt are to edit for Messrs. Longman a series of volumes on our "Historic Towns." For example, Exeter is the city which, as not becoming English till Christian times, has lived the most uninterrupted life, Roman, British, and English, while it has largely shared with York the character of an abiding local capital. Winchester is pre-eminently the city of both English and Norman Royalty; Carlisle the abiding bulwark against the Scot, as Shrewsbury is against the Briton; the Cinque Ports, as a kind of armed confederation, connect the commercial and the naval history of England. The more modern towns will also be dealt with. Among those which have outstripped their elders is Birmingham, which is wholly modern; Liverpool, which has a long municipal and Parlia-

mentary history; and Manchester, whose history goes back to the very earliest times. The idea of the series is mainly, however, to bring out the general historic position of each town; but the purely municipal and ecclesiastical history will not be neglected.

The Committee of Dumfries and Maxwelltown Industrial School have resolved to take down the north-west gable of the house in which Burns died, and to rebuild it. Instructions have been given strictly to preserve the old lines, and to use the present material as far as practicable. The wall had bulged to a dangerous extent.

The Commission appointed to prepare a History of the Jews of Germany has determined to publish, as preliminary to this work, complete chronological lists of all documents, chronicles, inscriptions, acts, and laws relating to the Jews of the Frankish and German Empires down to the accession of Rudolph of Hapsburg, in 1273.

Dr. Jessopp is preparing to edit, for the Camden Society, a series of Episcopal Visitations of Monasteries in the diocese of Norwich during the fifty years preceding the dissolution.

Mr. J. H. Hessels, of Cambridge, is editing for the Dutch Protestant Church in London its important and interesting collection of letters from the Continent in the sixteenth century. The book is printing at the Cambridge University Press. The names of Camden, the great antiquary, and many of the Elizabethan worthies occur in the correspondence, with details of interest about the men.

The discovery of the original confirmation charter of Lewes Priory, which was all that was wanted to prove the validity of Earl Warren's second charter, was destined (says the *Athenæum*) to be followed by a still greater. Sir G. Duckett has been instituting researches in the French National Archives, and has found that the relationship of Gundreda to the Conqueror is no longer a myth. All this will be made apparent in due course, but in the meanwhile it is well that the different Gundreda controversialists should know of it.



## Correspondence.

### CROWN LANDS.

[*Ante*, pp. 1-6.]

Mr. Hall's interesting introduction to the papers on the above subject reminds me of a point which I raised some time ago in the *Antiquary* (vi. 256), viz., when did the Folk-land become Crown-land? No actual date, of course, can be given, but an approximate one ought, surely, to be fixed. It was shown by me that Dr. Stubbs lays down in one place (i. 428) that the Crown's "rights over the Folk-land of the kingdom" seem "to have been merged in the Crown demesne . . . after the reign of Ethelred" (d. 1016); and in

another (i. 119) that "the Folk-land was virtually becoming King's land from the moment that the West Saxon monarch became the sole ruler of the English" (*cir. 830*).

Professor Freeman, on the contrary, holds that it was not till "after the Norman Conquest" (1066) that "these two kinds of possession got confounded," and that "the Folk-land was held to be the King's land, *Terra Regis*" (1st Ed. I., 94). I ventured to suggest that in this matter Professor Freeman's view was "coloured by political prepossession." It is certainly significant that we read in the *Financial Reform Almanack*: "With the advent of William the Norman . . . Folk-land became the King's land, and . . . was registered in the *Domesday Book* as *Terra Regis*."

Mr. Hall's view, which is expressed (pp. 1, 2) with a scholar's caution, affords, it will be seen, no sanction to that set forth by Mr. Freeman. He observes that "the change supposed [as by Dr. Stubbs] to have been in progress since the battle of Ellendune (827) is known to have been accomplished before the Conquest," and holds that "the Folk-lands, therefore, became Crown-lands somewhere about the end of the ninth century, it is believed."

It is to be hoped that in the course of these papers in the *Antiquary*, this point may be definitely settled.

J. H. ROUND.

Brighton.

#### "MAIDEN" PLACE-NAMES.

[*Ante*, vol. xii., pp. 68, 134, 182, 231, 278; vol. xiii., p. 39.]

Since my letter on the above subject (xii. 182), Mr. Roach Smith has been so good as to write to me on the question, and to inform me that the explanation of the name "Maiden" is to be found in *Baxter's Glossary*, and that it is equivalent to "old." I have not been able to identify this reference, but I have accidentally come across a prolonged discussion on the subject in *Notes and Queries* (5th S., xii. 128, 214, 498; 6th S., i. 14, 184; ii. 18, 68, 114, 195), which, however satisfactory it may have proved to the disputants, gives me the impression that, as I said in my former letter, the problem has yet to be solved. It seems, however, to be satisfactorily established that the name is usually, if not always, found in connection with Roman or British remains, the most usual combinations being Maiden (*vufo* Maidens) Castle, Maiden Way, and Maiden Bower (*cf.* *ANTIQUARY*, viii. 127a).

I offer as my own contribution to the controversy the suggestion that "Maiden[s] Bower" is an interesting corruption, by *Volks-Etymologie*, of "Maiden Burh," a form which actually occurs.

Subsequent to the controversy in *Notes and Queries*, there appeared an elaborate paper on "Maiden's Bower, near Topcliffe," in the *Yorkshire Archaeological Journal* (xxxiv. 241), in which the name is traced to "Merddin Bar," or "the high place of the evening star," an excellent illustration of the alarming results of being let loose among Celtic roots!

Curiously enough, Mr. Stahlschmidt's "midden" derivation was independently suggested, in another

instance, about the same time (*Essex Archaeological Trans.*, N.S., vol. iii., p. 3).

It is, however, quite possible that the "Maiden" of "Maiden Lane" may be distinct from the "Maiden" of the above discussion, and may indeed have some such origin as suggested at the outset by Mr. Wheatley.

The coincidence between the "Maiden Lane" in Barnstaple and that in London may be curious, but it is necessary to add (as Mr. Wheatley calls attention to "Lane") that in 1330-31 the "Maiden Lane" in Barnstaple was "Regiam Stratam de Maydenestrete" (*Historical MSS.*, 9th Report, App. i., 207b), though it is interesting to learn that the prefix is at least so old as this. I may add another early instance which is found at Melcombe Regis (Weymouth). In 1397, "the Bailiffs further present that in the lane called 'Maydestrete' dung is placed to the nuisance of the community. This street is called 'Mayden Strete' in other enrolments, and as 'Maiden Street' it still exists" (*Ibid.* 5th Report, App. i. 576 b.).

Might it not be worth while to invite lists of these "Maiden" place-names as a basis for further inquiry?

J. H. ROUND.

Brighton.

#### LABOUR SONGS AND CRIES.

[*Ante*, vol. xii., pp. 149, 279.]

The announcement made by Mr. Gomme that he is preparing his collection of trade and labour songs for publication as soon as possible, cannot fail to give pleasure to every student of folk-lore. Many rustic songs, "in praise of the dairy or the plough" are preserved in Mr. Robert Bell's *Ancient Poems, Ballads, and Songs of the Peasantry*, and a few traditional specimens in the Rev. John Mitford's *Suffolk Garland*, amongst which is the *Herring Fishery Toast*, which might serve as a pendant to the Brighton fishermen's rhyme quoted by Mr. F. E. Sawyer in the *Folk-Lore Journal*:

"Here's to his Holiness  
The Pope, with his triple crown;  
And here's to nine dollars  
For ev'ry cask in the town."\*

A few of these relics will probably be found in nearly every county, and it is very desirable to preserve them before oral tradition and song becomes entirely extinct. The Newcastle song-books contain some of the "Keel-row" ditties chanted by the northern sailors.

It may be doubted whether the song of "Watkin's Ale," cited by D'Israeli, is a trade or labour song. The ballad called *Mother Watkin's Ale*, of which a copy exists in the Huth (late Daniel) Collection, and which is reprinted in the late Mr. Lilly's *Broadside Blackletter Ballads*, is of an entirely different nature.

May I avail myself of this opportunity to state that for some time past I have been engaged in a somewhat similar pursuit to that of Mr. Gomme, viz.,

\* This toast used to be drunk at Lowestoft, in the herring season, by those concerned in the trade. *His Holiness* is commemorated as the head of the Catholic Church, for its encouragement of the consumption of salted fish during the season of Lent. The *nine dollars* have a reference to the price at which, it was hoped, the herrings would sell per barrel, on their arrival in Italy.—*Suffolk Garland*, p. 403.

collection of old narrative poetry, or metrical folktales, with a view to possible publication, when my researches on their origin and affinities with the folk-literature of other countries are rather more advanced? I am very anxious to obtain a copy of an old tale of this kind, named the *Fish and the Ring*, which is mentioned by the late Mr. H. C. Coote in his interesting and learned paper on *Catskin*, in the third volume of the *Folk-Lore Record*. If any reader of the *Antiquary* could assist me in this matter, he would lay me under a heavy obligation.

W. F. PRIDEAUX.

4, Alipur Lane, Calcutta.

MUNICIPAL OFFICES: COLCHESTER.

[*Ante*, vols. xii., p. 240; xiii., p. 28.]

As I failed, by a misadventure, to receive proofs of my paper on the "Municipal Offices of Colchester," I should be glad to insert the following list of addenda and corrigenda :

VOL. XII.

P. 241, col. 2, line 13, for "named," read names.

P. 241, col. 2, line 37, for "then," read thus.

P. 241, col. 2, note 1. This note refers to "Elected," not to "Headmen."

P. 241, col. 2, note 2. After "Bailiffs," add "and of the Aldermen (while annually elected)."

P. 242, col. 1, line 10, for "it," read this office.

P. 242, col. 1. "ACCOUNTANT."—This officer proves to have been, as I thought, the (accounting) chamberlain himself.

P. 243, col. 1, line 3, for "statutes," read statute.

P. 243, col. 1, line 6, for "in, avowedly," read avowedly, in.

P. 243, col. 1, line 8, for "those," read these.

P. 243, col. 1, note 3, for "Bawtree Harvey," read Mr. Bawtree Harvey.

P. 243, col. 2. "ATTORNEYS."—It may be interesting to note that in the Corporation Records I have found an entry of a formal meeting of the governing body, 2nd Oct., 2 Edw. VI. (1548), to decide upon the case of Nicholas Moore, of Colchester, scrivener, "a common counsellor and common attorney." He was charged with having stirred up litigation and been the cause of a great increase of lawsuits during his residence in the town, and (it having been stated that he had previously been expelled from other towns on the same ground), a resolution was passed that he should not only lose the freedom of the borough, with its privileges, but should also "avoyd and depart out and from the seid towne of Colchester, suburbs, libertys and p'tynt theroff." This singular case should be compared with that of the first "attorney" who settled in the Isle of Wight, and was, "with a pound of candles hanging at his breech lighted, with bells about his legs, hunted oute of the island."—*Antiquary*, ix. 30.

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P. 29, col. 2, note 1. *Add*—A "coal meter" and "corn meters" are still among the municipal officers of Harwich. The "sworn Meeters" of Colchester, however, would seem to have been distinct from the Hythe "Measurers," and to represent the two men

from each ward who, according to the early rolls, were to be sworn to superintend the sealing of the borough weights and measures. Note that a Colchester bushel (*mensura de Colchestrā*) appears as early as 1222 (*Domesday of St. Paul's*, p. 33). Compare Mr. Ferguson's instructive paper on "The Carlisle Bushel" (*Archaeological Journal*, xlii. 303-311).

Pp. 29-30. *Dele* "They are . . . the office."

P. 30, col. 1, l. 24. "The Aletaster." This officer is incidentally mentioned in the trade Ordinances of Edward IV.'s time.

Lastly, it should be borne in mind by students that the importance of Colchester, as a type, lies in the entire absence of any merchant-guild, its municipal organization being thus evolved with absolute freedom from that influence. This point, which is of the utmost importance, finds its exponent in the name of "Moot-hall" (not "Guild-hall") which clung throughout to its chamber.

J. H. ROUND.

MARAZION AND WEST CORNWALL.

[*Ante*, vol. xii., p. 275.]

Seeing in the *Antiquarian News* in the December number a notice of the election of the last mayor of this borough of 290 years' existence, I wish to state that I give a very much more ancient date to its existence as a place of note.

The list of Roman towns in Britain, known to antiquaries as the "Ravenna," begins with the name of "Giano" (Jiano), and this name I identify with this town of Marazion in a paper which will appear in the next volume of the *Sussex Archaeological Collections*, where I make an attempt (and I think not altogether unsuccessful) to give modern names to the great majority of the towns in the list up to "Utriconion," and I apprehend it will be found that, although the list is perhaps not the most classic Latin, it is not exactly the "rude mass of barbarous names," nor "confused catalogue of hard names," nor the "barbarous style," nor "barbarous jumble" stamped upon it by Reynolds and Horsley; and that the geographer had good "foundation for the strange names he has collected," and that they are not "the inventions of his own fancy."—(Reynolds, 132).

The additional and varying names, which appear in the notice, of "Marghasiewe," "Marasionis," and "Marghasion," serve to confirm the impression derived from the ordinary names of "Marazion alias Market Jew," that these names are really derived from Market-Jion with the usual abbreviations and corruptions.

The names following in the list, appearing to be names of towns in West Cornwall and Devon, also serve to support the affixing of the name of Giano to Marazion; viz., Eltabo (Helston), Elconio (Tregony), Nemetotacio (Tavistock), Tamaris (Tamerton), Duro-coronavis (Dartmouth), Ardua (Liskeard), Duriarno (Totnes, ad Durium Annem). Other names may be recognised by those in the locality; but so many places have been re-named after Saints, that probably many ancient names are lost.

H. F. NAPPER.

Loxwood, Sussex.

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